THE UNITED CHURCH

JANUARY 15, 1958

OBSERVER

a look-in at a youth club

see page 10

F. Gardiner

TRIDENT CHORISTERS PREPARE FOR ACTION

Look At It Now
by Sheridan Bole

The Church and the Guilty Divorcee

Letters

To Each His Own

Dear Sir: Although I was, in general, in agreement with the opinions expressed in your editorial, "The Church and the Moderate Drinker," several of the letters published in response have aroused my concern. Apparently some of your correspondents, including ministers of our church, feel that members who do not adhere to certain standards of social behaviour are to be relegated to a lower-class status of membership.

The Church is made up of people who believe in Jesus Christ, and I think everyone will agree that there need be no further qualifications for membership. Further, the Church has **not** the right to take a positive stand which forces members who sincerely and earnestly accept Jesus as Saviour into the position where they might feel that their membership is less valid than those who are more closely aligned with the Church's announced attitude. This is not a matter that can be decided by any board of the Church, appointed commission, or even by a majority of church members. Each individual must, under God's guidance, make his own decision.

Cornwall, Ont. John Bryce.

The Question Box

Dear Sir: I like the Question Box feature of **The Observer,** except that some of your answers are too evasive. For instance, in the issue of December 15th, the question: "Don't you think that smoking should be prohibited on all church premises—even in the kitchen?" Your answer—"What about the furnace room?" When asked a direct question, why don't you give a direct answer, instead of "beating around the bush"?

Falmouth, N.S. C. R. Manning.

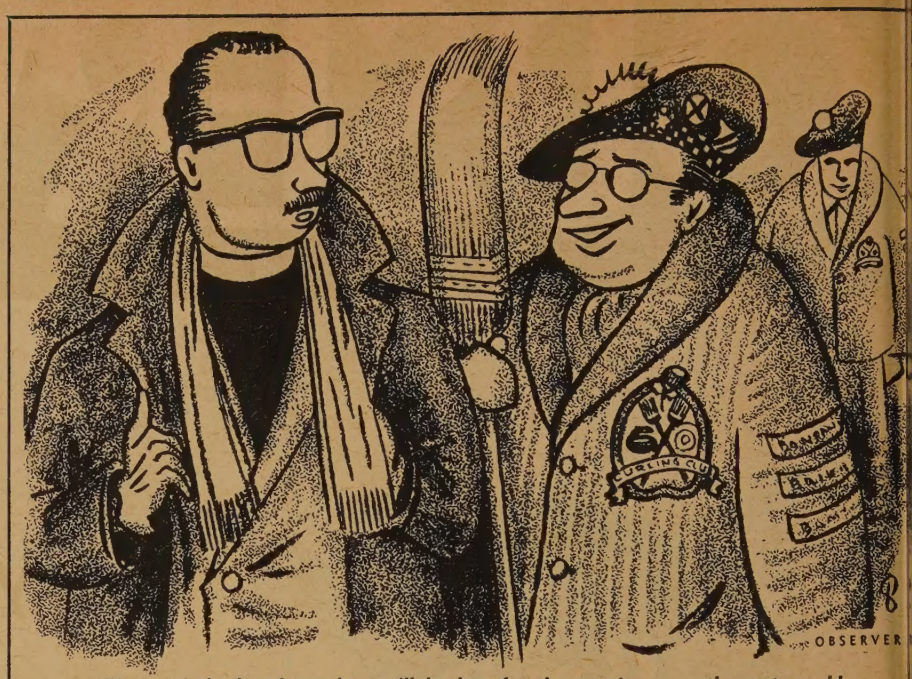
Dear Sir: The Question Box fills a real need with its terse, witty style, but surely the "girl of thirteen" who wanted more strict rules of guidance in the United Church, and whose question appeared in the Christmas issue, deserved much better than she got.

Most United Church services look pretty cold affairs when seen against Evelyn Underhill's words, "Man, incited by God, . . responds to Him best not by a simple movement of the mind; but by a rich and complex action, in which his whole nature is concerned, . . He is framed for an existence which includes not only thought and speech, but gesture and manual action; and when he turns Godward, his life here will not be fully representative of his nature, nor will his act of worship be complete, unless all these forms of expression find a place in it." Of course the whole character of a church life goes beyond what has just been quoted to include the hallowing of seasons, the use of symbols and sacraments.

But why do we continue to treat all our members when they come before God as if they were simply minds and nothing else? That is what is behind the iniquity I think. Many of us feel the same way, who are older and have given years to the United Church and do not want to leave her; yet wish we might be treated as people, and not as minds.

A writer (Presbyterian) on the continent recently, feeling the same thing in regard to personal devotions, wrote: "Certainly leaving souls too much to themselves, without any more help than vague exhortations to read the Bible and pray, has done great harm to many (J. D. Benoit).

Toronto, Ont. "Benedict."



"Some of the board members will be late for the meeting . . . the rest would like to leave early!"

Vote to Indians

Dear Sir: We were pleased you made the comments you did under "An Editorial Confession" in the December 1st issue. It was the sort of worthwhile comment we've come to expect from **The Observer.** One long overdue step is the granting of the federal vote to the Indians on the same basis as it is granted to any other citizen. . .

Bella Coola, B.C. Rev. R. G. Bracewell.

Pacifist Pleases

Dear Sir: I am a mother with young children. How am I to bring up my boy? There have been many boys who fought and died for our country and for many things, justice, freedom, brotherhood, one world, peace. They did this, many of them, as Christians. My mind and heart and everything I have been taught within the church cries out against this. The answer for me must be Christ's teachings and life. He died, but He did not kill. . . He stood for love, justice and brotherhood, but **He did not kill for them.**

I have found few people willing to preach or accept this stand with all its implications for our would-be Christian countries. I was gratified to read in "The Observer" of November 15th about Donald Soper. Later I heard him on "Fighting Words," the CBC television programme. Thank God for this man. I am proud to belong to a church that can produce men like this and I shall not despair—for our sons.

Ottawa. Florence L. Allen.

What We Don't Do!

Dear Sir: One of the most neglected fields in Home Mission work is the educational work NOT done among our French-speaking Protestants.

If the Gospel is ever to be propagated by Protestant forces among our French-speaking brethren it will have to be done by well-educated French-speaking Canadian Protestants.

But the United Church is doing next to nothing (with the exception of the biling work at the Institut Français in Pointe Trembles) to educate these people. Fre Protestants are obliged to send their child to Catholic schools if they wish to have th instructed in French. Those children w try to succeed in English Protestant scho find the work difficult and discouragi After a few years of studying many forced, through repeated failures, to le school — having learned little of value English. They then return to speaking (v poor) French—their native tongue in wh they have received no formal instructi Their potential worth in Evangelism is t neutralized.

The United Church must quickly a **earnestly** develop a sound system of instr tion which will enable French-speak Canadians to become Protestant, wh retaining their native language, and th **effectiveness** among French-speaking n Protestants.

When is the Church going to face its t and do something?

Co. Papineau, Quebec. D. V. Stirli

Poverty of Words

Dear Sir: Of late I have noticed ref ences to the language used by mothers w speak to the minister about infant baptis Mothers are quoted as speaking of "havi the baby done." The critics, in their pur horror, think that the language us expresses ignorance of the nature of ba tism. In some cases that may be true. B often there is another form of ignoran The words "getting him done" reve poverty in vocabulary. It is not comm in any field of knowledge to hear corr and accurate terminology used by t public. . . .

Perhaps our Church's Committee Christian Faith or the Committee on Wo ship and Ritual—or the appropriate Co mittee could supply our people with phrase more suitable and more acceptab than "getting the baby done," and so enri our Church vocabulary.

Toronto. Rev. Richard Simpso

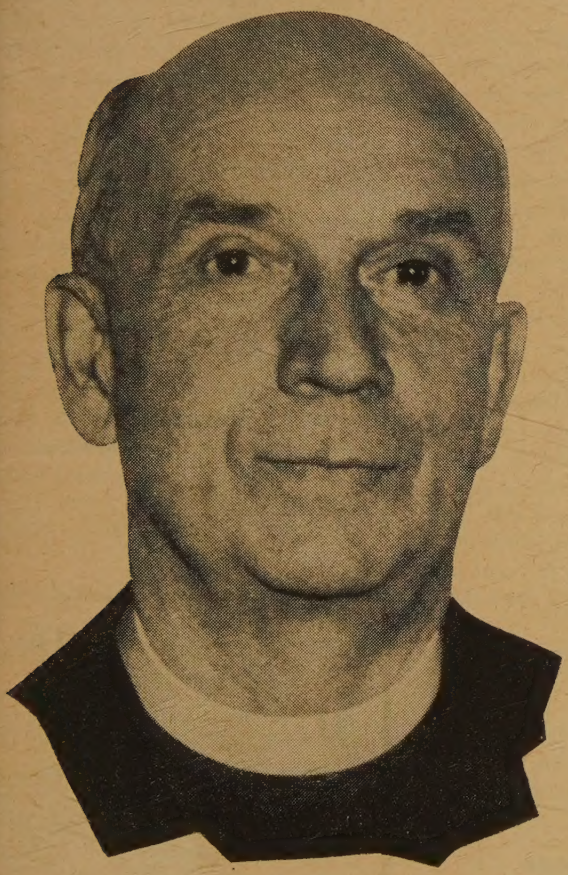
So You Can't Afford It?

HAS YOUR CHURCH BEEN SAYING IT CAN'T AFFORD TO HAVE

The Observer

GOING TO EVERY HOME, UNDER THE EVERY FAMILY PLAN?

Dr. W. A. Hunnisett, Superintendent of downtown Toronto's Fred Victor Mission, says:



We Can't Afford to be without it!

"In our work of helping the homeless and needy, Fred Victor Mission is dependent on and grateful for the help of others. But when it comes to congregational life we must help ourselves, and we just couldn't afford to be without The Observer. That's why we've been on the Every Family Plan for the past five years. The Observer going into the homes of our people has meant that they received information about the whole Church. It has deepened their interest in all of its work — not just in our own little corner. It's even helped bring up our general offerings, too. We've just renewed again."

(Rev.) WESLEY HUNNISETT

1625 CONGREGATIONS ARE NOW ENROLLED IN THE EVERY FAMILY PLAN

Why Not Yours?

WRITE FOR PARTICULARS TO

CIRCULATION MANAGER, THE UNITED CHURCH OBSERVER
299 Queen Street West, Toronto 2B, Ont.

Does it express your concern for and faith in the CHRISTIAN CHURCH?

- Does some clause of your Will bear fitting and lasting testimony that you are on the Christian side?

- A bequest to the United Church will help support and strengthen the ministries and further the interests of God's Kingdom.

- You have a golden – and practical – opportunity to share in Christ's cause by bequeathing to His Church a part of the estate God has enabled you to acquire.

Let your Will express your faith

For further information write

THE TREASURER
The United Church of Canada,
299 Queen Street West,
Toronto 2 B.

Devotions By PETER GORDON WHITE

The Tribulation, Kingdom, and Patient Endurance

HAVE you sometimes wished an author would explain his title right away? I'd like to do that now, because those words "tribulation" and "kingdom" and "patient endurance" seem to be an odd jumble. They don't seem to belong together. Yet I found them together. They were written by a man exiled on a small island in the Mediterranean.

"I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island called Patmos on account of the word of God and the testimony of Jesus."

He continues:

"I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet saying, 'Write what you see in a book and send it to the seven churches'."

So he wrote what he saw. And if you've dipped into the last book in the Bible, Revelation, you know that this first century Christian saw powerful and disturbing visions. He saw visions of tribulation, tribulation past and tribulation to come. He saw visions of the kingdom of God, past—present—future. He saw visions of man's only course between utter horror and utter despair, patient endurance.

This may be a time when Christians might try to discover what all is in that phrase "patient endurance." Is it a call to fold the hands and wait the inevitable fate? In the Christian vocabulary the words don't mean that. Do they invite us to crawl into our pup-tent of self-pity? They don't mean that either.

Yet right now, even among religious people, one senses a drift toward fatalism and despair. The world as we know it could be destroyed in 1958, they say.

It is true—beyond all shadow of doubt—that the world as we know it can now be destroyed. Your personal world can obliterated with a roar or, more horri with death breathed in from the fall-ou

But this has always been possible, least on the personal level. Your neighb could burn your house while you sleep, a you could die trying to save your childr On the larger level, philosophers, proph and scientists alike have known that t world is constantly in process of pass away, and the kingdoms thereof.

But this is different, you say. W should my neighbour destroy me with fi We may have quarrelled, but he would see me die. I would not burn *his* hou And as for the world dying, well, it wo be in my day, or in my children's day, a I have faith in God.

Is it so then? Do you, do we, l (trust) our neighbour and our God? we believe with all our hearts that it not *compulsory* for our neighbour to b us to death, or for us to destroy him? we believe that beyond our shallow pool knowledge there is an ocean of infin wisdom and power and righteousness?

If so, it may be possible for us to ans our brother John in Patmos, and in M cow, and in Washington, and in Calcut we share with you in Jesus the tribulati and the kingdom and the patient endura in this year of our Lord 1958. It's go to take all of that if we are to survive t next twelve months.

Home Bible Readings

HERE are your Daily Bible Readings for the rest of January:

Jan. 15. "Welcome One Another" Romans 15: 7-13
Jan. 16. Characteristics of the Fellowship ....Ephesians 4: 25-32
Jan. 17. Caring for One Another ....Philippians 4: 10-17
Jan. 18. Burden Bearing....Galatians 6: 1-5
Jan. 19. "In Christ Jesus"....Galatians 5: 6-12
Jan. 20. The Need for Deacons....Acts 6: 1-7
Jan. 21. Requirements for Deacons..1 Tim. 3: 8-13
Jan. 22. Elders Are Appointed....Acts 14: 19-23
Jan. 23. Requirements for Church Leaders ....1 Timothy 3: 1-7
Jan. 24. Worthy of Honour....1 Timothy 5: 17-22
Jan. 25. A Church Council Called....Acts 15: 1-6
Jan. 26. Shepherds Under Christ....1 Peter 5: 1-11
Jan. 27. The Service of the Synagogue ....Luke 4: 14-21
Jan. 28. Worship Together....Hebrews 10: 19-25
Jan. 29. Christ, Our High Priest....Hebrews 5: 1-6
Jan. 30. The Priesthood of Believers..1 Peter 2: 4-10
Jan. 31. The Blessing of Giving....2 Cor. 9: 6-15

Grant Unto Us The Inheritance

MERCIFUL and most loving God,
by whose will and bountiful gift
Jesus Christ our Lord humbled himself
that he might exalt all mankind,
and became flesh
that he might restore in us
the lost celestial image,
and was born of the virgin
that he might uplift the lowly:
grant unto us
the inheritance of the meek,
perfect us in thy likeness,
and bring us at last to rejoice
in beholding thy beauty,
and with all thy saints
to glorify thy grace,
who hast given thine only-begotten Son
to be the Saviour of the world.
Amen. —*Ancient Collect*

THE UNITED CHURCH
OBSERVER

JANUARY 15, 1958

5

ublished under authority of The General Council by The United Church Publishing House, 299 Queen St. W., Toronto, Canada

Book Steward: C. H. Dickinson

Editor:
A. C. Forrest

Assistant to Editor:
E. L. Homewood

News Editor:
Marjorie Macdonald

Circulation and Advertising Manager:
Wm. J. Bradshaw

Issued Twice Each Month — the First and Fifteenth

Subscription rate, $2.00 a year, payable in advance, to any address in the world.

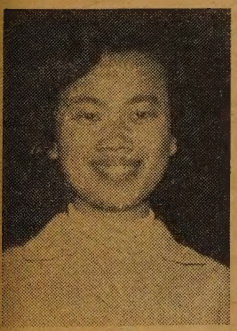
uthorized as second class mail, Post Office Dept., Ottawa.

ld Series, Vol. 128, No. 5 New Series, Vol. 19, No. 20

Circulation this issue, 194,224

contents

	Page
ditorials	6
or Non-Members Only	7
he Church and the Guilty Divorcee	8
n American Editor Looks at a Canadian Youth Club	10
ook At It Now	14
eport and Opinion	16
uestion Box	18
anada's Continuing Methodists	19
he Music Makers	20
ritain's Low Salaries	21
ooks	22
hree R's By Night Light	26
bout People and Places	26



Vancouver's Lillian Lee

IN THE NEXT ISSUE

Church in Chinatown
By E. L. HOMEWOOD

Religion on the Campus
By MICHAEL PENGELLEY

Observations

MINISTERS WOULD DISAGREE we expected when we presented several of them with a hypothetical problem on the re-marriage of a technically guilty divorcee. To our surprise there was general unanimity in the attitude. Their answers are found on pages 8 and 9.

* * * * *

● WE'VE BEEN ENCOURAGED by response to the divorcee question and have sent out some additional queries to ministers on some other matters. One is on the subject of baptizing babies of non-members, with God-parents and Sunday afternoon socials to mark the event. There certainly is not unanimity on that one. It will appear in mid-winter.

* * * * *

● THE OTHER WEEK a suburban minister was conducting a Tuesday morning coffee-break Bible class, when someone brought up something Mrs. Shilton had written in the centre spread of the current issue. Before proceeding to discuss it, the minister asked how many of those present had read the piece. Of 22 present, 20 had. This we think was a remarkable tribute to Mrs. Shilton. It also is a salutary thing for those ministers and congregational officials who have consistently ignored, or refused to consider the Church's Every-Family-Plan for their congregations. This was a new church. We venture that not more than two or three members of that particular Bible Class would have been subscribers if their church, which carries a very heavy mortgage, had not enrolled in the plan.

* * * * *

● LETTERS TO THE EDITOR weighed down the desk after we published that editorial on the Church's official attitude to moderate drinkers. Most of them attacked THE OBSERVER, not the policy. Many of them had a lot of good material, enthusiastically expressed, but the letters were very, very long, and we can't use long letters in the correspondence columns. What we seem to need is more temperance in writing letters on temperance.

* * * * *

● THOSE EVENING SERVICES strike a sour note for many. Ontario, where many communities can get half a dozen T.V. channels, seems to be worst off. In new suburban churches we note they aren't having evening services; many are holding two in the morning. Here and there a congregation is doing well, but most ministers have adjusted themselves to "almost full in the morning, almost empty at night." * * * * *

● THERE'S A CHANGING attitude to the pastor in many parts of the church. One minister whose judgment we greatly respect says it is the most striking change in recent years. As a young man he travelled the churches a great deal, working chiefly with laymen. One of the things he had to listen to almost everywhere was criticism of the minister, how to get rid of him and where to get another. Today he says he seldom hears this sort of thing; there is respect, and loyalty, and when criticism is made it is usually kindly with an appreciation of the toughness of the preacher's job.

* * * * *

● FOR MOST CHURCHES 1957 will close on a record year of growth and material improvement. Prosperity in the land, tarnished a bit at year's end, has brought prosperity to the churches. And generous members are giving more for others. $6 million is the objective of the M and M, and to attain it some good January gifts are still needed.

* * * * *

● AS FOR THE OBSERVER, circulation continues to grow and every issue for the past 28 months has shown an increase on the one before. We are hopeful that additions to the subscribers' lists plus new congregations enrolling on the Every-Family plan will put circulation over the 200,000 by mid-winter.

* * * * *

● AFTER SEVERAL YEARS marooned on an Island a devout Scotsman was rescued. What had he done all the time, his friends back home asked as they gathered about to hear his story. So he told them that he had built a church and had gone there all by himself to worship God. While his audience was marvelling at this great piety one of them asked further, "And what else did you do?" So he explained: "Then I built another church. And I staid away from it." For which story we thank a Scottish Presbyterian journal via the Moderator. ●

Editorial

New Year's Parties

WE believe those churches which took the trouble to provide a wholesome good time for their people New Year's Eve should be commended. We have been very good at criticizing the evils to which lonely people are often tempted when they find no fellowship within the Lord's House and no friendship in the homes of their neighbours.

On New Year's Eve now, many churches, some in the great cities, some in the small places have the best party in all the community. Families can go and take their friends and their children without fear of anything out of taste or harmful. In many of them just before midnight the pleasures cease, the food is laid aside, and for a little while all withdraw to the Sanctuary for prayer, thanking God for the year which has passed and seeking his help for the year ahead.

We think it is good. We hope it grows. One of the greatest things about belonging to a Christian community is to share in the wholesome and simple pleasures such society affords, and to rear one's children among good people.

MORALITY NOT SCIENCE

THE West need not have been so surprised when Russia launched her Sputnik, nor so amused when the U.S.'s Vanguard went "pfft." For a long time the communists have been professing their faith in materialism and educating their young men and women in science. The free world has professed faith in moral principles and sought to educate her youth in freedom.

What has been surprising was to see the triumph on the scientific front followed quickly by what seemed to the world to be a moral victory by the Soviets. They proposed a specific plan for an 82-member U.N. debate on disarmament. Mr. Dulles rejected it, saying that 82 were too many.

In the meantime the West has girded up its loins to produce bigger and better satellites. And we have engaged in a lot of foolish talk about abandoning certain principles of our education, in order to make more rapid progress in technical training and research.

We have no doubt that the Americans will produce devastating new weapons. Americans can laugh at themselves, but they are sensitive to the jeers of their friends.

The long hope for peaceful solution of our twentieth century problems is not in more powerful weapons. Our twentieth century need is for mutual trust and understanding.

We cannot help but share Mr. Dulles's misgivings about Russian sincerity. We appreciate his desire for practical evidence of good faith. We have little faith for that matter in any sort of international inspection of weapons.

Our hope must be in God and in the observance of moral laws. Man's hope has always rested finally in such but we doubt that in man's history there has ever been a time when such has been more obvious than in this generation.

For this we need strong and imaginative moral leadership. It will involve us in treating every proposal for disarmament and peace with respect as well as with realism. It requires that we stand fast to the moral foundations which are ours, and which if not shared by Russian leaders, are at least held in common with the Russian people. It will require, too, that we continue to educate our youth broadly and well, in the humanities as well as in science.

CHRISTMAS HAD A GOOD EMPHASIS

ONE bright thing in the churches at Christmas was the number of well-attended services Christmas Eve and Christmas Day. We've been impatient with all this talk about putting Christ back in Christmas, and all these denunciations of commercialism on the part of those who left their own churches dark on Christmas Eve, and empty Christmas morning.

But the trend is obvious. Every year there are more churches planning carefully to provide for the worship of their people. Christmas communion is becoming the custom in many United congregations.

So far no distinct pattern has emerged. We noticed many congregations holding Christmas eve family services —early. Some had big services Christmas Eve late. The latter are particularly attractive to the young, but, of course, not practical for parents to attend with their children.

Anyway, we were glad to note that this Christmas there seemed less scolding of others, and more positive emphasis by the churches themselves.

TRUSTEES HANG THEIR HEADS

IN CANADA from 175 to 200 churches are damaged or destroyed by fire every year. Just what it is that makes churches so vulnerable to flames we don't know but the record is bad.

Many of them are grossly under-insured and after the damage has been done, officials who forgot that it now costs two to three times as much to replace a church as it did to build it ten years ago have to go about with their heads hanging, while their people dig down deeply to give for the erection of a new church.

It's astonishing how irresponsible church officials and trustees are in this matter! But congregational members are responsible, too. They should bring these matters up in their Board and Congregational meetings and demand that their buildings be properly protected, and then pledge the funds necessary for proper protection. Some of them will find that a careful study of their insurance situation may make it possible to introduce safe-guards and cut their rates sufficiently to increase protection without additional cost.

OBSERVER
JANUARY 15, 1958

An Editorial Altar Call

FOR NON-MEMBERS ONLY

IT is assumed that the vast majority of OBSERVER readers are communicant members of the Church.

This editorial is for those who aren't: ›aptized young people who haven't been :onfirmed; adults who have not professed heir faith; former members who are backliders. It might even have some signifi-:ance for those whose "church-joining" was ıot very meaningful, not fully understood.

If this year is like last, about 40,000 of uch persons will stand up at the front of Jnited Churches somewhere and make heir vows of church membership. The najority of them will be young people who ıave been reared in Christian homes, ttended Church School, and studied in a ommunicants' class.

They will — this great majority — be nstructed in the Christian faith by their ninisters; they will be given time to weigh heir decision carefully. Their names will e presented to the Session, and the day f their reception will be something special ı their church and home.

For this good custom is growing in the Jnited Church, although it is not the only ıay to be instructed or received into the ellowship of the Christian Church.

There will be some who will make very udden decisions, and there will be too nany, whose reception will be a very casual hing. And of course many who are received s adults will not have been baptized. For hem, becoming members will be marked y the dramatic experience of public aptism.

The Old Way

When Canada was younger many of the ustoms which were hallowed by long cenıries of Christian usage in older lands were ot observed here. It's good to see them oming.

We know for example of a fine church lder who grew up in a rural Methodist ommunity, in a staunch Christian family. Vhen he reached his early teens his father ıid to him one day that he should be a ıll member. The boy agreed. So his father ›oke to the minister and the minister said, ine," and put his name on the roll. And that was that. The boy grew to be a Christian man, faithful to the vows he had not actually taken.

As a matter of fact that method was not as bad as it may seem on the surface. There is something very right about being baptized into the family of God and growing up within the Household never quite knowing the day, or the year, when maturity is reached. But the method being adopted now is better, when well carried through.

Young People Confused

There are indications that young people are confused by the babel of religious voices about them. Even the language is troubling. They hear of confirmation, joining the church, professing their faith, being baptized, born again, washed in the Blood, converted and giving their hearts to God, having a personal experience of Christ, deciding for Jesus, and many more.

One of the first things a teacher has to do is get through all these phrases, most of them Biblical, and even then he will arrive at a mysterious something which words can't quite explain. For Jesus Himself used picture language, like the wind which no one can see, although we can feel it and sense its power, when He described that greatest of all experiences, the personal commitment of one's life to the service of God, accompanied by the deep assurance that God loves and keeps his own.

It should be very carefully explained to the young people who have been baptized what their baptism meant. And although the phrase is tempting, it should be emphasized that they are not "joining the church," for they were made "little members" when they were baptized. They are simply "coming of their own choice to ratify the solemn covenant then made on their behalf."

Explain the Promises

There will be many things, some of them half-taught and half-learned already, and some of them new, which the minister or teacher will need to go over carefully.

The profession of faith and the actual vows should be explicitly explained and memorized. The young people will be asked if they believe what is really a synopsis of the Apostles' Creed.

For some this will be simple. For others it will be difficult, and a minister will be thankful for all his years of training and experience when he explains the Apostles' Creed to a group of teen-agers.

The solemn vow, "I will keep God's holy will and commandments and walk in the same all the days of my life," may seem simple. But it involves a study of the commandments of God, the new commandments of Christ, the ethical teachings of the apostles, an honest facing-up-to of the moral and ethical dilemmas of our own day.

To some the third part will be the most difficult. The young members will be asked if they promise to "make diligent use of the means of grace."

Not many of them will know what "the means of grace" are. This must not be skirted over. It means diligence in church attendance, common worship, prayer, Bible reading, attendance at the Lord's table, and we think it is right to add that the keen Christian will find other means in which diligence too, is required.

Finally, the young Christian makes a solemn oath to "seek earnestly the peace and welfare of the Church of God." There are those who have no trouble with their faith; keeping the commandments seems not hard, diligence in the means of grace is easy. But young people find it hard to bury their own pride for the sake of the peace of the Church. They find it difficult to sacrifice their means or make their witness that its work may prosper. These things, too, must be done.

There are those who say that joining the church is very easy. For most of us keeping our vows is difficult. We soon know that this is not something we do on our own. We need the help of others, and we need the help of God. In the church we find what we need.

For those who make this hard decision, the Christian life will make severe demands. But there is a reward. The gift of eternal life—a life which begins here and now. ●

The Church and the

FOR many years the United Church has taken a very keen interest in the subject of the Christian home and marriage, and United Church ministers seem to have a much more liberal attitude to remarrying divorced persons than ministers of sister churches.

THE OBSERVER asked eight ministers what they would do if confronted with the following problem:

"What would you do if a 25-year-old divorcee asked you to officiate at a quiet marriage service in your vestry? Her story is that she was married at 18 and after a few unhappy months was separated. She says her husband was drunken and abusive, and that she hasn't seen him for six years. Some time ago she met a fine young man whom she now wishes to marry. In order to secure a divorce she had to provide the money and 'evidence' for her husband to divorce her. She seems genuinely sorry for the broken marriage, but more penitent for having rushed into it foolishly at such an early age than for any personal failure in it. She and her fiancé have been going to church; they do not want a civil ceremony, but seem sincere in their desire to seek God's blessing for their marriage."

Professor R. C. Chalmers, of Pine Hill Divinity Hall, Halifax, says:

"I would marry the divorcee to her second husband. Her predicament shows (a) the need for the church and home to prepare young people for the responsibilities of marriage; (b) that ministers should accept genuine tokens of repentance insofar as it is humanly possible to detect them. Censoriousness is to be avoided. (c) The future relationship of this divorcee to God and the Church are of prime importance."

Rev. Frances MacLellan, Rainier United Church, Foremost, Alta., says:

"I would consent to perform the marriage after the required number of interviews I try to have with all couples. Since these young people want to have a religious ceremony and have been attending church, I think they are perhaps more sincere in their desire for God's blessing on their union than many who, though with no divorce problem to make us hesitate, have a church wedding, never having darkened the church door before, nor doing it after."

Rev. E. Crossley Hunter, Trinity United Church, Bloor St., Toronto, says:

"In the case you quote, I would request an interview. Having satisfied myself that the divorced party was thoroughly sincere and desired to establish a Christian home, I would willingly solemnize their marriage. I have married too many who have known tragedy in a previous marriage but whose second marriage has meant an enduring and truly Christian love, to refuse to solemnize the marriage of a divorced party irrespective."

Rev. Francis E. Vipond, Gower Street United Church, St. John's, Nfld., says:

"I believe that people who have made mistakes and who are now desirous of walking on a more solid moral and spiritual ground should have another chance. In the case which you cite the young woman is sorry that her first marriage was a failure. So far so good. She and her second fiancé seem earnest in their desire to make a second marriage successful and seek God's blessing upon it. The weak point in this case is revealed in the sentence 'in order to secure divorce she had to provide the money and 'evidence' for her husband to divorce her.' Why is the husband divorcing her? Why does *she* not seek the divorce from her husband since she

Will United Churc

Guilty Divorcee

Miller Services

is the injured partner? It is her husband who was drunken and abusive. Naturally I do not like the word 'evidence' in quotation marks. She should take the matter to the courts on the ground of her husband's treatment of her. It is in this region of the case that the weakness lies. If 'evidence' is false, then the young woman is endeavouring to build her future on a shaky foundation."

ev. John Witzel, Mount Hamilton United Church, Hamton, says:

"I would officiate. I would even take the couple before the altar for the ceremony. I would not officiate at a public church wedding. These are my reasons: The Christian ideal of marriage, as taught by Jesus is indissolubility. The Church must maintain and guard this standard. Scripture seems to teach, however, Matt. 5: 32 and 1 Cor. 7: 15 — although many scholars deny it—that exceptions are made for adultery and desertion. Both exceptions could apply to the divorcee in this case. A public ceremony, because of its social implications, and witness to the community, obscures and confuses the Christian ideal. It tends to make the exception the rule. The Church must avoid this witness. A quiet, private ceremony does not do this."

ev. Ray McCleary, Woodgreen United Church, Toronto, ys:

"Of course I would marry them—for I recall the Scriptures, John 8: 10, 'Woman where are thine accusers?' and realizing that the whole aspect of the Gospel is of mercy and compassion. Remembering also Romans 5: 20, 'Where sin abound, Grace did much more abound.' And in the light of their request for a Church ceremony, seeking 'God's blessing,' the blessing rests with God and not with us. We are the instruments and I am sure that He would be desirous of seeing His children happily fulfilling their life function to the very fullest in the creating of a home founded upon His Word."

ev. Hugh G. Pritchard, Central United Church, Welland, nt., says:

"In this case, as in every case of marriage, my action would be determined to a considerable degree by the apparent attitude and sincerity of the parties concerned at a private interview. Provided this was satisfactory and there were no adverse circumstances beyond those stated in your letter, I would perform the marriage of this woman and indeed feel it my duty to do so. Although I quite recognize the authority behind the words, 'Whom therefore God has joined together, let no man put asunder,' I am also equally conscious of the voice that speaks to me from the New Testament saying, 'Whom therefore God has forgiven, let no man charge with guilt.' I believe that the whole spirit of Christ's teachings is one of hope for those who have made mistakes and that there is therefore no limit to the love of God in His gracious dealings with people. Indeed our Lord has expressly forbidden that I or any other man should set himself up as judge over another. As a minister it is my responsibility to be a channel of the Grace of God to those in need, and where this channel is blocked either by ecclesiastical law or feelings of so-called righteous indignation, then I feel that in a sense the privilege of my ministry is forfeited."

Rev. Clare Gowans, College Street United Church, Toronto, says:

"I would marry them. I would sit down with them—take time—and would talk over Christian Marriage, the Christian Home—the supreme need of the spiritual, and how in such a partnership a one way street is impossible. Further, I should seek to 'follow up' with a view to having them as confessed Christians, as Church members and workers."

inisters Give the Divorcee Another Chance?

An American Editor Looks At a Canadian Youth Club

By Martin E. Marty*

TORONTO'S Trident Club—the most active organization of the United Church's largest congregation — has been much envied and often copied. Timothy Eaton Memorial Church promotes the club as part of the attraction of its phenomenal Sunday evening worship and fellowship programme which draws almost 1,400 people each week.

Were Trident an adult laymen's or laywomen's group it would receive less notice because its success would be less isolated. It happens to be attracting an age group which has awed, numbed, and bewildered many a wise churchman. When Carl Sandburg spoke of the "baffling eyes of youth" he must have had in mind also the maturing young adults who are still young enough to dream and already old enough to do something about their dreams. They have baffled not only parish pastors but also the "experts" in the specific field of church work dealing with young adults.

Trident knows — because it *is* young people — the complexity of their world. Preoccupied with certain life decisions, the uncertainty of vocation and choice of place of residence (and often of mate!) people in their twenties tend to push the church to the edge of their thought. Depersonalizing pressures in a world around them discourage the important task of finding and defining oneself so that many recognize with Thomas Mann the "chief problem . . . to become adjusted to not being adjusted." So often the church has seemed to have little answer in this quest for the self. Finally, the task of relating religion to the maturing life is certainly more difficult than it was in childhood and yet more responsibly undertaken than in the shattering period of adolescence.

Wandering across much of North America and through many denominations for a series on "creative parishes" for the *Christian Century* magazine I was assigned Eaton Memorial parish, and particularly its evening programme. Impressed by Trident, I devoted 44 lines to it in the article. To many readers its programme, along with the similar "University of Life" of Minneapolis' Hennepin Avenue Methodist Church, seemed to be among the less believable features of the noted churches. There it was, though, as big as life. Discounting the special advantages of a programme at Eaton Memorial—advantages of location, personnel, prestige—it still seems remarkable to have a young adult group officially worry in its constitution about providing for a membership of over 250 (which it has) and to read in its paper of "the problem of an ever growing membership," a problem most of us would gladly share! Perhaps 44 lines is an injustice to such a programme and these lines in THE OBSERVER provide opportunity for some elaboration.

Over 23 Preferred

Encouraged by Dr. C. Andrew Lawson and advised by the Rev. Frank M. Cryderman, Trident welcomes those over 21, but prefers the age-23-plus applicant for membership. Members come from college, career, and preparation for career in booming Toronto; most of them find many competing interests such as the night school necessary for advancement in many fields of work. They meet at least twice a week, on Sunday evenings after Dr. Lawson's sermon in the sanctuary and on Friday evenings, traditional Trident night. Sundays the programme is somewhat more formal; sometimes the preacher will drop in to establish more personal acquaintance with his hearers. More often members themselves or Mr. Cryderman will include a devotion period in a programme that may involve movies or slides, a lecture, a panel. If Sunday means business, Friday means pleasure for interest groups: games, square-dancing, sports, hobbies all make up a lively evening.

The election of the name of the club seems to be hidden in the grey fogs surrounding most myths, but its source is Poseidon's three-pronged instrument. In this case "Religion, Welfare, Fellowship" represent the three prongs. Do you act? Drama groups welcome you to try your part in a scene from "Marty" or a play by J. B. Priestley, or a chancel drama. That means two categories, religion and fellowship. Do you sing? Girls' choir, mixed choir ("Stroud's crowd"), or just plain old barbershop quartetting beckons. Dabblers, Sunday painters, sculptors, ceramists find common ground in an art group, while the brawnier set is welcomed to a full range of athletic activities. Those who signal an interest in the newspaper soon find themselves with a *Hot Potato*—Trident's newspaper—on their hands. For the "hold it" and "cheese, please" crowd a camera club within the parent organization is the attraction.

Listed first and by far the most serious of all is a religious discussion and Bible study group that need not content itself with peripheral interests but can be fully devoted to the problems and possibilities of people in their young adult years. These eight interest groups meet on Friday and by special arrangement, on other evenings and often have parties on their own so that in a sense Trident becomes a cluster of clubs.

A club whose first stated purpose is to "extend and enrich the Christian Faith of its members . . . and to develop a group which will be a positive Christian force in the community" must take itself seriously as Trident does. Its fourteen page constitution and twenty-one page operating handbook (down to details like "no scotch tape on pillars!") are evidence of this, as is the $5,000 annual budget that makes programmes possible and underwrites the elaborate welfare department.

What's the Secret?

For the eavesdroppers and the awed, the usual question is, What is the secret? Obviously no single explanation suffices. Indeed, the natural advantages described above would rule out the possibility of a programme like this even on a microscopic scale in many a rural and small town parish. Some of these, however, have surprising chances because they are often less subject

(*Continued on page* 12)

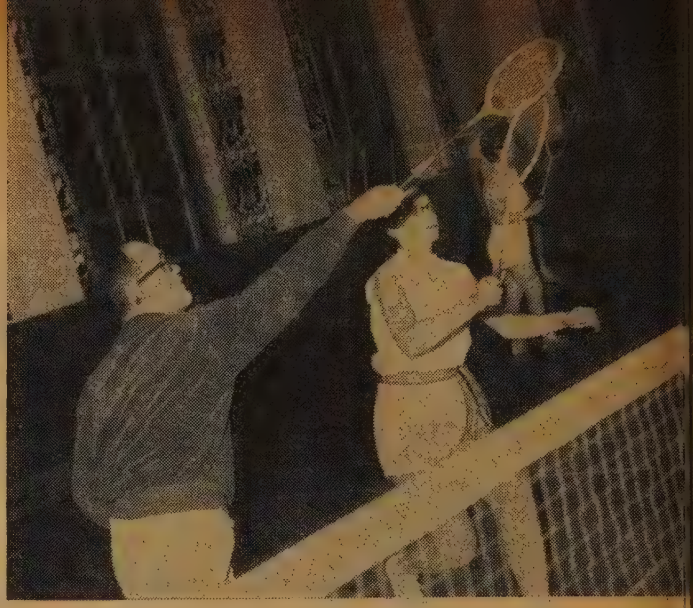
**Dr. Marty is a Lutheran pastor in suburban Chicago, and member of the editorial staff of the undenominational "Christian Century."*

Over 250 crowd into club rooms after Sunday evening church service, for worship and discussion.

The Trident choir is the club's most active group. It p
inspiration and entertainment at hospitals, Homes for c
and aged, and some church functions.

Coffee time is a popular hour, after club meetings or at a group party, and there's always service with a smile.

Skiing enthusiasts get together for Trident week-end trip. Club also holds retreat at Five Oaks Christian Workers Centre.



Sports have an important place in Club activities, and competition is keen on badminton courts.

to home-front attrition through military service and college than are urban parishes, which also have to compete with more alternatives to the church as a fellowship centre.

But in addition to the natural advantages it is possible to point to several clues. Leadership is stressed, and not all congregations have found this age group as important as has Eaton Memorial which assigns part of the time and talent of Mr. Cryderman to this ministry. And, as nothing succeeds like success, it has been possible to attract more and more of Toronto's able young men and women to lead interest groups and hold office. Along with leadership is the enormous variety of offerings, the potpourri of possibilities that can hardly fail to "hit someone somewhere" and intrigue him into participation. Trident firmly believes in not trying to superimpose ideas of what its members *ought* to like. In the process it has found that what they *do* like usually represents a fairly high level of selection.

Of course, since even in north Toronto provision must be made for ministers to work with other than angels, there are certain minimal impositions. One of these is the obligation to participate in a welfare project; another is a fairly rigorous attendance standard. Experience has shown these to be wise because they illustrate that the club means business and they discourage the potential good-time Charlies who would "use" the organization without participating in its three-fold programme.

It just would not be fair to human nature to fail to mention another secret of the club's success — somehow it didn't find space in my 44 lines in the *Century* article. That is the fact of the eligibility of many a bachelor who would prefer to meet a girl of his own faith and interests in the perfect setting: a church! Just in case a programme should get boring the couple can retire to the sanctuary and pace the aisle as a test of courage, or say a prayer as a test or measure of faith. The *Hot Potato* suggests the success of this part of the programme through its enthusiastic monthly accountings of engagements and marriages. For its part in building many a Christian home in Canada, Trident does not mind being "used" at all.

A fifth contribution to the success is the fact that much of Trident is just plain fun. Skating parties, ski week-ends, retreats to Five Oaks at Paris, Ontario, indicate conscientious planning and attract many to the enduring programme of the group. Some of the activities border on the frivolous, but for a generation too often accused of being sombre, unexpressive, and, as *The Nation* magazine would have it, "careful," a little of the expressive and the carefree is also welcome from the religious viewpoint.

That leads us to the really important secret. Like many another feature of Eaton Memorial, Trident expects a good deal religiously from its participants. It does not always succeed; there may be only 250 present on a Sunday evening and a couple hundred more for a party on the following Friday. But it has made a good start. The front page of the *Hot Potato* symbolizes this in its articles on "The Priesthood of the Laity," "Justice," etc. The Five Oaks retreat produces a highly independent and very adult level of theological discussion. The worship preceding Sunday evening meetings plays a big part and many Tridents share in Dr. Lawson's high-powered lectures on the Scriptures and their meaning for today.

Luck, planning, leadership, variety, high expectations, the dangling prize of fianceeship, real fun, deep religion—these make up the complex called Trident that so attracts Torontonians. They find their fruition in that portion of the programme usually neglected by underestimation of youth, "Welfare." If the test of real religion is to be the Jamesian rubric, "to visit the fatherless and widows," Trident has suggested a willing assent to attempt.

Last year, for example, its members dug ditches for septic tanks at "Friendly Acres"; painted furniture for the "Haven" home; helped make puppets at East End Day Nursery; raised money for Camp Boulderwood; canvassed for the United Appeal; painted and resealed the gym floor of St. Christopher House. Personal contact with those in need was especially rewarding. This might mean dancing with patients at Toronto Psychiatric Hospital, or taking incurable children out for walks; driving old folks around to see Christmas lights or just to get some Sunday afternoon air or singing at various churches at Christmas time. As if its eighteen projects of the past year weren't enough — as, indeed, they never could be — the Welfare chairman plugged away at the end of the season with the slogan "Let's make 1957-1958 an even better year."

And, strangely, the business of welfare fits right in with the Tridentine promise, "Come, Have the Time of Your Life." Rooting and grounding young adults in the love of Jesus Christ and in fellowship with each other does amount to the time of one's life. The promise is not too high. And while the three prongs of Trident get sharpened for another season of activity its members and leaders will gladly lend their whetstone to others who would like to give responsible and fun-filled religious youth activity a try. It takes a great deal of care, concern and prayer. But it can be done.

e Club newspaper, The Hot Potato, keeps thirty members sy, and keeps members informed on what is going on in the various groups.

There are interest groups for all tastes. The cast of a drama group production get chalk-talk from the play director.

Camera Club meetings draw large group of shutter-bugs who share knowledge and experiences. There are also groups for art lovers and other hobbyists.

Welfare service is an important part of Trident activity. Members hold a picnic for patients at the Home for Incurable Children. Programme emphasizes individual participation rather than impersonal donations.●

Photos by Frank Gardiner

Ten years ago Morgan's Point had no minister, no parsonage, and no hope . . .

Then came the Barretts, and

LOOK AT IT NOW

By Sheridan Bole

WHEN the early pioneers came to the district over one hundred years ago, they named their church and the point of land that fingers out into the blue waters of Lake Erie, after the first settler.

You can't miss the lovely building in a drive along the paved road that skirts the shoreline of Lake Erie between Lowbanks and Port Colborne, in Wainfleet township, for here the road widens to form a parking lot for the church. A beautifully ornamented sign, as well as the cornerstone of the church, indicates that this is Morgan's Point Church.

It stands in a woodland area, on a height of land, half a mile back from the lake shore. Set in the midst of lovely lawns and surrounded by magnificent elms whose branches, like Gothic arches, curve above its roof, it faces with its high Norman tower towards the storms that blow up from the lake. Interspersed in the lawns are flower beds, gay with steady tulips and swaying daffodils. On the morning I first visited the church, the crocuses were lifting their yellow cups to the golden sun; and climbing vines and shrubs were vying for a place along the walls.

On a gentle, rising slope to the East of the church the devoted pioneers are now at rest in a beautiful "God's Acre"; and the white tombstones keep sentinel watch over the past. On the West side, and separated from the church by a gravel driveway, is the neat stuccoed parsonage, in front of which a rural mail-box serves as a link with the outside world. Behind the parsonage is the minister's garden with tall raspberry canes, strawberry beds, and row on row of vegetables, enclosed by a picket fence. The birds of summer sing all the day long in the branches of the trees where they have built their nests in the colourful bird houses provided by the boys of the Tuxis Group. I counted seventeen of them.

Green fields of grain and pastures clothed with flocks, grey, weathered barns and red brick houses colour the side concession lines from which the families gather to worship. The church is filled twice on Sunday mornings, first for the service of worship, and again for the Sunday School and old-fashioned Bible Class, still continued, when both church auditorium and basement are required to hold the numbers who come. Every night in the week a light streams through the basement windows, for this is a seven day church with live organizations geared to meet the physical and spiritual needs of the entire community.

But one hundred years is a long time, and although Morgan's Point church had known glorious days in the past and had been served by many outstanding ministers, its fate had been similar to many of our rural churches. Once the centre of an important circuit, with a thriving congregation, the passing years and changing conditions had left it struggling a defeated. The time came when the chur was being supplied Sunday by Sunday whatever assistance could be obtained fro neighbouring cities.

When E. J. Barrett, some ten years ag conducted one such service, he preach to a congregation of thirty-three peop The Annual Meeting was held followi the service and the reports indicated th $535 had been raised during the year. Th had no debt; they had no hope! Th invited Mr. Barrett to become their mi ister. There was a disheartened Sund School; two organizations, the W.A. a W.M.S., meeting monthly together; a no parsonage.

14 in 10 Years

Mr. Barrett accepted! Ten years lat there were fourteen active organizations work in the church, the membership h increased to over two hundred, the Sund School was overtaxing its space, and a to of almost $10,000 had been raised in t current year. The church was throbbi with activity and filled with enthusia and friendliness; and all this without a sociological surveys, without benefit preaching missions, and with no increa in the population of the area.

When Mr. Barrett came, the first requi ment was a place in which he and his you family could live. He organized the Boa and set to work on a building programm The people had a mind to work, and with two years the Barretts moved into th new home.

He next turned to the task of re-buildi the congregation. Gathering a few you people, he organized them into a You People's Group, taking into it boys a girls of the ages twelve to eighteen. definitely "church-centred" programm consisting of worship, Bible study a recreation was stressed, and in little mo than a year the group had so grown numbers that it was possible to form Tr Rangers, Tuxis and a C.G.I.T. and leave a sufficient number in the origi group to continue as a strong You People's.

Trained for Duties

These groups met separately on differe nights of the week. Their leaders we given training for their duties; and ea organization was responsible for carryi out its programme of activities. In ti such organizations became a force in rev ing the church. Parents became interest in what was being done by their you people and the pews in the church beg to fill up again.

Not only was he achieving growth, b laying foundations for the future. Tod many of the members of his Session, t teachers in the Sunday School, and t leaders in the organizations of the chur are these same young people whom

ned. So great is the impress of this ning on the character of the young ple that when they are applying for a in the nearby city, if it is known that y are from Morgan's Point church, they d a good chance of it.

Reaching out further as the years went Mr. Barrett organized a Mission Band, Young Adult Group and a choir, as well a Home and School Association. In all effort one emphasis was paramount, each group must consider itself an gral part of the church's life and gramme. No organization was allowed xist for itself alone. This emphasis has l rich dividends.

But the story has been not only one successful organization. Behind this ievement lay the spiritual powerhouse the congregation — a group of twenty es under the leadership of Mrs. Barrett. y meet weekly for prayer, Bible Study the sharing of spiritual experience.

The evening I was in the parsonage I iced a book lying open on the chester-l, its pages heavily pencilled. "What k are you reading?" I enquired of Mrs. rett.

O, that," she replied happily, "is our yer group study-book. I am the leader." went on to explain the workings of group. They seek not only personal itual benefits but reach out to the re congregation. If you chanced to n, inadvertently, a certain door in the day School room on a Sunday morning might come upon this group of ladies ying for God's blessing on their minister on the church service. They then sit n their families in the church.

"Keep Him Awake"

If, for instance," said Mrs. Barrett, see someone falling asleep during the non"—and this might easily happen on ot August morning—"we pray that God keep him awake that he may receive message and a blessing." If such nitors had watched over Eutychus per-s he would not have fallen from his dow seat! This prayer group already been instrumental in forming similar ups within the Presbytery.

We want," says Mr. Barrett, "to see itual growth in the lives of all our ple." He speaks of this growth naturally definitely as of something that might even be measured. This indeed has been the goal of all his ministry. And it happens! At a wedding reception I attended, I saw him present a Bible to the bride and groom, remarking laughingly, "Now, we'll see who is going to be boss in this home; it will be the one who reaches first to take this Bible." And then I heard the groom pledge before all his friends that he and his bride would set up a family altar in their home.

One Big Family

I discovered too, as I stood in the parsonage that evening, what it is that makes this church a family church — so very much like one big family. The telephone rang—it is constantly ringing—and I overheard Mrs. Barrett say, "Don't you worry, Sue. We'll see that you get there. There's some way we can manage it." There was a pause, then: "Hilda will take her car and get you. I'll take Dad's car and pick up the others and we'll all get there." As a watch has its mainspring, so this congregation has this family.

This same family spirit I found when I entered the vestibule of the church. A card, pinned to the bulletin board, caught my eye. On it was written, in simple words, a message of gratitude from a family to the congregation for its help in a time of sorrow. A child's mitt lay on the window-sill mutely waiting for its little owner to claim it next Sunday. A notice on the board named the mothers who were to tend the babies on Sunday mornings, for the next four months; these things are arranged well ahead of time here!

I entered the church: four offering plates spoke of good givers; Songs of the Gospels, Canadian Youth Hymnals, Bibles and the United Church Hymnary had a place in the pew racks right up to the front seat. Often the size of a congregation can be measured by how far forward the hymn books go! There were ferns in the baskets below the pulpit, flower stands, a table runner, a posted list of the church hymns for the next three months, the Sunday School attendance roll—187 out last Sunday—an electric clock, a picture of The Queen, two flags—one American, for there are American residents in the nearby summer resort who share in the fellowship of the church and this flag is in recognition of their interest. They, in turn, express their appreciation by a well-filled envelope handed to the church treasurer at the close of the summer season.

The same evidence of efficiency I found in the Sunday School Room—flannelgraph boards, numerous tables for seat work, blackboards, a literature rack, an up-to-date library, and the United Church calendar, open at the current month. Tuxis and Trailranger groups displayed their awards for excellence; and a plaque won at a men's horseshoe pitching tournament held a conspicuous spot. There wasn't a tattered hymn book to be seen in the place. This church on the rural road is as up-to-date as any city church. There is a Vacation School, outdoor sports for all, and the thirty-five member Young People's participates in all Presbytery functions.

During these last ten years the church has been redecorated, the choir loft remodelled and rebuilt, a new electric organ dedicated, the basement painted and made suitable for Sunday School classes, gas heating installed, a new kitchen built, and plans are being considered for a much-needed extension to the church.

"Nothing I Have Done"

When I asked Mr. Barrett for some comments from his years of experience on the charge he said, "It hasn't been anything I have done. My part has been as the humble servant of all. The people of the community simply rallied to a resident minister living among them with his family in the parsonage."

He maintains that the rural charge must have a longer term pastorate: "If a man can concentrate for a period of time on one church his work is much more effective." Beginning with a few boys and girls, he has succeeded in building a congregation whose activities reach out to include and meet the religious needs of an entire community, with a dedication of all its resources to the promotion of spiritual growth among all its members. Perhaps in doing this he has drawn some of the lines of a blueprint for renewing the rural church.

When asked about the future of the congregation, his reply, so characteristic of him, was—and I am using his own words—"Now we need a man of CLERICAL DISTINCTION to lead us further." He may be right. I do not know; for the minister of this rural church for the past ten years has been a "LAY-SUPPLY." ●

The "Powerhouse Twenty" women won't let you sleep during the Sunday morning sermon — they pray you awake

Report . . . . .

Rev. V. Fiddes

Mrs. G. Carder

Rev. J. A. Davidson

Rev. E. G. Smit

• Too Deep for Laymen • Family-less Week-end

Interested? Laymen

By VICTOR FIDDES

THE other day a member of my congregation, a young man possessed of more than average intelligence, walked into my study, deposited some magazines on the table, and said, "Perhaps you can use these; they certainly weren't meant for me!" They were back copies of *The Canadian Journal of Theology*. My friend proceeded to tell me that he had subscribed to the periodical after reading a blurb somewhere that stated that the publication would be helpful to "the interested layman."

Without passing judgment on *The Canadian Journal of Theology,* which, I am sure, was never seriously intended for the interested layman and which is serving a very useful purpose for the somewhat restricted audience for which it was intended, it would be true to say that the average theologian and Biblical scholar today does not know how to communicate what he has to say to the ordinary Churchman. He does not deliver his tidings like a man of this world. In this respect he is like the rest of the specialists. An official of the B.B.C. recently complained that it was impossible to find a physicist who could "put across" what he had to say even to the Third Programme. The theologian, however, deals with a subject which is supposed to be of practical concern to Everyman, and, in view of the fascinating nature of his subject matter, it is hard to see how he can manage to make himself so dull. He manages very well, however, and the "interested layman" if he tries to understand what the Tillichs and the Niebuhrs have to say soon puts down the original and settles for the version which *Time's* religious editor says they said. If he wants to learn about the Dead Sea Scrolls he turns not to the articles which the Biblical scholars have written but to the fascinating book which Edmund Wilson, peripatetic correspondent, has provided on the subject.

The fact that it has not always been this way would suggest that it need not be this way. At least some of the theology which has come down from the ancients remains interesting as well as profound. It would be difficult to fall asleep over Tertullian's *Prescriptions Against Heretics.* Augustine's *Confessions* remains great literature and is still as interesting as it is psychologically sound. Calvin's Theological Treatises are not difficult to read. It is only the modern articles written about them that are impossible. Luther seemed able to communicate with peasants as readily as with prelates. Coming down to our own day, Barth's *Romans* reads as if it were written by a theologian while he was still alive.

Perhaps the explanation of the fact that the theology of some of these giants still provokes interest as well as stimulates knowledge lies in the fact that their theology was written out of necessity, and represented a struggle of the spirit as well as an intellectual exercise. At stake was the unity of the Church or an Emperor's rebuke, the salvation of the soul of a friend or the fate of a heretic. In Barth's instance it was the very practical problem of knowing how and what to preach to a generation that no longer understood the meaning of religious faith.

Most of the modern theological articles which I come across appear to lack any such "concern." Polemic appears to be the bête noir of the writers. No one must be radically offended! The writers move carefully and cautiously over reasoned ground mildly to establish a point of view — a "point of view" that will be set forth more fully (God forbid!) in Part 2 of the book which is to be published next fall!

Scrimmage Line Huddle

By GENEVIEVE CARDER

THE writer of a recent book for Christian parents has described himself as a father "making fumbles on the scrimmage line" instead of commenting from a seat in the grandstand. One week-end last fall more than fifty fellow-fumblers on the parental scrimmage line gathered at Five Oaks Christian Workers' Centre for a Family Life Conference. As we assembled in the friendly warmth of the upper room in the House of the Interpreter, hesitancy and strangeness gave way to curiosity and interest. One oft-repeated question revealed our common problem—"What did you do with *your* family this week-end?"

In a sun-filled green and coral room week-end hours sped by much more quic than they do in the average child-fil house. The theme presentations were giv by Dr. Richard Lentz of Indianapolis. T fact that Dr. Lentz is himself a parent grandparent was to most of us of grea significance than the fact that he has giv international leadership as Director of Family Life Department of the Natio Council of Churches in the U.S.A. S fully he led our thinking from the conc for our own families and congregations t had brought us there to a concern for whole Christian family that is the Chur

His provocative statements will l remain in our minds. "Until the chu captures the family unit, Christian edu tion must be a missionary project, carr on in a hostile environment." . . . "T many of our Sunday Schools carry on th activities as if all their scholars w orphans." . . . "To many people the chu must be a family substitute. Those w do not know the love of an earthly fat may learn the meaning of God's l through the love they find within fellowship of their church." . . . "It not the business of the church to te about sex. It is her business to help pare teach it more effectively."

We were challenged to bring our child to an awareness of the fact that there value in "being different," that it is possible to be a Christian without be different in many ways from those w are not. In group discussions we came the realization that the lot of Christ parents may well be more difficult than t of other parents. Many of us found co fort in the knowledge that family proble we had thought to be peculiarly our o exist in other Christian homes. I took fr courage from the discovery that other s have asked rebelliously, "Why did Da *have* to be a minister?"

It was a gay, laughter-filled week-e too, in spite of the gravity of some of problems that we faced together. Th was the mother who, when asked to why she had come to the conferen responded, "I think my husband sent here to get away from our own family for a while." More than one couple h found it necessary to send their larg

• No Time for Preaching

itcase to Grandmother's with the chil-
en, and so had come to Five Oaks with
e necessities for their own week-end
cked together in one small bag. One
ch father was discovered standing dis-
nsolately in the hall clutching only his
jamas while his wife disappeared down
e corridor of the women's section with
e suitcase and all its other contents.

The impact of this conference will
doubtedly be felt in the communities and
ngregations represented there, for our
tebooks were filled with practical sugges-
ns for the enriching and expanding of
r church's ministry to families. But most
us made decisions that we did not
rmulate in words in our over-crowded
tebooks, decisions that were confirmed
d strengthened as we shared in the fellow-
ip of the communion service before the
nference ended. "In the world you shall
d tribulation. But be of good cheer. I
ve overcome the world." I wonder if
ose triumphant words have carried such
assurance to the parents of other genera-
ns as they bring to the hearts of the
ncerned parents of 1958?

d Lib

y J. A. DAVIDSON

RECENTLY I spent a quiet evening with My Irritable Friend. He was in an unusually gentle and pensive ood and I was weary from a long car trip, d the conversation was light and frothy d flitted easily from topic to topic. It as a most pleasant evening.

As I was leaving he said that he wished discuss briefly with me a rather serious atter. He said that perhaps I could sug-st a way in which he could approach his ficial Board about the calling of an sistant minister.

This surprised me very much. My ritable Friend is minister of a medium-zed church, and he has always said that a urch of that size should never have an sistant or a deaconess and that part-time cretarial help is all that is required. And w, out of the blue, he thinks that he ould have an assistant.

Despite some appearances to the con-ary, my friend is a very efficient minister. He is completely on top of his job, and I told him that I couldn't imagine what he would find for an assistant to do.

His reply was amazing. He said that the assistant would do most of the preaching, although he would help him out once in a while. The assistant would also be responsible for most of the pastoral visitation and would take most of the funerals and weddings. He would supervise the Sunday School and the weekday Christian education programme. In addition to all this he would have general oversight of the administration of the church.

This recital rendered me temporarily speechless, and before I could ask him he told me what he himself would do.

"I would then have sufficient time," he said, with a smile breaking on his lips, "to read carefully all the literature sent out by the various offices at Church headquarters and take an interest in all the projects being urged by the various committees of presbytery."

• How Much Further

It's Later Than You Think

By E. GILMOUR SMITH

A ROMAN Catholic social worker in Ireland writes, "I have witnessed the tragic effects of drunkenness among Catholics. This excessive drunkenness has brought the Irish people to within fifty years of extinction, and causes the rate of insanity in southern Ireland to be the highest of any western nation, 715 per 100,000. Temperance campaigns languish; the evil is too deep-seated, constitutionally and economically."

This disheartened judgment is typical of countries like Ireland and France where alcohol is so firmly established among so many people that the voice of protest is feeble and futile. Professor Paul Perrin writes "The Frenchman drinks six times as much alcohol yearly as the Englishman, and nearly 15 times as much as the Norwegian. In Lyons 47 per cent. of hospital admissions are attributable to alcoholism; 75 per cent. of venereal infections occur under the influence of drink; and in the west of France alcoholism was thought to be a cause of 30-50 per cent. of admissions to mental hospitals." So large a percentage of the population use alcohol that scant heed is given to any word of warning or condemnation by the insignificant minority who remain aloof. So important is the tax revenue and so general is the opinion in favour of drinking that governments willingly or reluctantly acquiesce in existing conditions. Alcohol has won the field.

In Canada we are steadily moving in this direction. Cardinal Leger of Montreal warns, "Unless within ten years Canadians start to practise temperance and economy, they will cease to exist. A people which spends nearly one billion dollars on alcohol is a people which has signed its own death warrant." Fifty years ago drinking was indulged by a minority of our people. As a general practice most of the female half of the population were abstainers. Always one could count on strong, vigorous and determined protest against inroads of the liquor traffic. But today the situation is different. Public opinion polls tell us that 72 per cent. of adults in Canada use alcohol. The number of those who stand out against the pressure of social drinking is shrinking. By word and example the large majority line up in favour of drinking as a desirable practice.

It is true that the drinker acknowledges there are problems connected with the use of alcohol. He knows that in 45 per cent. of highway accidents alcohol is a factor, that children go hungry and families are wretchedly housed because income is squandered which is urgently needed for food and clothing and rent. He knows that in Canada there are 180,000 alcoholics drawn from all classes, and Ontario alone is adding 4,000 new alcoholics a year. But these are only regrettable incidents in an otherwise respectable and commendable way of life, and drinking must and shall go on.

Accompanying this declining ability on the part of people to protest, there is the growing pressure exerted by the liquor interests. Skilfully planned advertising in the press and on the air continually presents the viewpoint that rising to distinction is associated with the use of alcohol, that genial fellowship prevails when drinks are served, and that family life moves in a

(*Continued on page 24*)

NEW YORK
HOTEL TIMES SQUARE
43rd ST. WEST OF B'DWAY
1000 rooms with radios and MUZAK from $4.00
HOTEL 45th Street near B'DWAY
KNICKERBOCKER
400 fine rooms from $4

For Quality
CHOIR GOWNS
that are new and different
write D. MILNE
2011 Union Ave., Montreal

Stained Glass

Coloured design
and estimate
prepared
FREE
Any Subject
Hope House
Gt. Peter St., London S W 1
England
William Morris & Co.

CHILDREN'S PRAYER PLATES
teaching Grace at the table, build the Spiritual life of your Church homes, while you
MAKE MONEY
For Church Projects
By selling these beautiful 8 inch 5 color
PRAYER PLATES
RETAIL PRICE $1.50
Child's cup to match plate, now available.
Sold only by Church Organizations
not sold by stores.
Bulk of the profits go to your Church. Sent on consignment for 30 days. No Cash required until sold.
Write
CHARLES S. APPLEGATH
270 Kennedy Ave., Toronto 9, Ontario.

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *Is it necessary for a small congregation to have all the required Church Boards as outlined in The Manual? Is a Committee of Stewards necessary?*

A. We think it wise to follow the plan of organization for a pastoral charge as outlined in *The Manual*. But the Church also provides that any congregation is entitled to continue the organization and practices it enjoyed at the time of Church Union, June 10, 1925. That is why some charges function without an Official Board, or with a Session, or with a Board and no Committee of Stewards.

Q. *Why do United Church ministers marry divorced persons from the Anglican Church?*

A. Anglican clergymen are forbidden to marry a divorced person, no matter how innocent. United Church ministers while enjoined to use great care are permitted to use their own judgment. Some United Church ministers, we understand, will not marry divorced persons. Others have very liberal attitudes. But the majority seem to feel that there are sincere Christians whose marriage has come to a tragic end. When they wish to marry again and humbly seek God's blessing, the United Church minister will help, whether they are Anglican or not. Occasionally (this editor has had several such experiences) an Anglican clergyman will ask his United Church brother to marry a divorcee, whom he would marry if he could.

Q. *We feel we need a student missionary, how do we go about getting one to serve us?*

A. Your request should be made to the Convener of Home Missions in your Presbytery and to the Superintendent of Missions. If Presbytery agreed, it will then send all the important information to the Superintendent. If he is satisfied this area should have a student, it is forwarded to the Board of Home Missions.

Q. *What would your reaction be to a pulpit comment from a minister: "It doesn't make one particle of difference if one believes in the Virgin Birth or the physical resurrection or not . . ."?*

A. Such a person seems to have no sensitive understanding of the doctrinal views, generally held by Christian people.

Q. *Should anyone except the Elders and Minister handle the communion plates in a communion service?*

A. In well attended congregations we notice that the custom is to pass the plates among the people.

Q. *Shouldn't the congregation sit in alternate pews to receive the elements?*

A. In most places if members attend as they should there will be no room to do it this way. This custom is, we believe, a carry-over from days when communion was tacked on the end of a service and only a few remained.

Q. *Which is the accurate reading for the Lord's Prayer ". . . forgive them that . . ." or "those who . . ."?*

A. ". . . Them that . . ." is what we find in the Book of Common Order and in all United Church publications where the Lord's Prayer is used.

Q. *If the word "them" is correct why do so many ministers use "those who"?*

A. Possibly because they don't know or forget.

Q. *Recently in a meeting of a National Evangelistic Mission here a person who was slightly under the influence of intoxicating liquor responded to an altar call to dedicate himself to God. Do you think he was in a proper state?*

A. No. But we wouldn't want to be one who would assume responsibility for turning away a penitent —even slightly intoxicated—person from the altar, and we know that many of those who have found their way to contented sobriety in Alcoholics Anonymous have made their first appearance at a meeting to seek help when they had been drinking.

Q. *Does the United Church ban the use of the Union Jack from their Churches? We have been told it did.*

A. You have been told wrong.

Canada's Continuing Methodists

Free Methodists consistently lead other Christians on this continent in their individual givings to their church. Last year average givings per member were $193.45, including $49.79 each for overseas missions.

The average for Canada's four largest Protestant bodies was $43.07 total, and $1.78 to overseas missions (plus givings to women's and independent missionary societies).

y JOHN W. SIGSWORTH*

WHEN Canada's Methodist Church entered The United Church of Canada in 1925 it did not end ethodism in name for Canada. Two other ethodist groups had pushed in from nerica in the latter half of the 19th ntury. These two, Free Methodist and nerican Wesleyan Methodist, are still ntinuing. This story was written at the vitation of THE OBSERVER editor who ought many of his readers would find it lightening.

Free Methodist

Let's look first at a few facts about the ee Methodist group. It dates in the ominion from 1876 when a Michigan nister was assigned Canada for a circuit d came to Galt. This appointment had en preceded by a couple of visits into nada of Free Methodism's founder, Rev. njamin Titus Roberts. He had come on invitation of a Primitive Methodist man, named Loveless, who had run upon berts' magazine, *Earnest Christian.*

With a Master of Arts degree, founder berts was a strong character. Originally Methodist Episcopal minister in New rk state, he gradually found himself ing issue with his church's policies on eral counts. And because he decried this ew School Methodism," as he called it his magazine, he was expelled from his nference in 1858 on a charge of "immoral d unchristian conduct." (Happily in 1910, ough the man himself had been dead for ars, this dark act was publicly apologized and his credentials restored to his nisterial son.)

Other sympathizers left the Methodist urch at the same time and together in 50 they shaped the Free Methodist urch, with Roberts as general superindent. The epithet "free" said its sponsor, uld signify four things: (1) freedom m slavery (they felt the mother church d compromised on the slavery issue), freedom from domination by secret societies (secret society members *had* been dominating the former Methodist conference), (3) free seats (Methodists had begun renting pews), (4) freedom of the spirit of God (formality and "worldliness" had become prevalent, while emphasis on "revivals" and John Wesley's doctrine of "entire sanctification" had greatly declined.)

In 1880, four years after the first circuit-rider came to Canada, a Canadian conference was organized with thirteen "appointments." Later, it was subdivided into an East and a West Ontario Conference. Canadians migrating to the West took their faith there about 1900. In 1914 an earlier formed Western Canada Conference was split into the Saskatchewan Conference and the Alberta Conference. No Conference exists in British Columbia yet, but churches are there, affiliated with Washington. Plans are now on foot to explore the possibilities of more activity in Quebec province where only a foothold exists.

Canadian Free Methodists today have their own monthly magazine, *Canadian Free Methodist Herald.* Rev. R. B. Warren of Toronto is the editor. They operate two schools—Moose Jaw Bible School, and Lorne Park College, near Port Credit, Ont. This latter offers five years of high school and a two-year junior college programme accepted by several of the church's senior American colleges. Roberts Wesleyan near Rochester is one, named after the founder. Besides contributing generously to their denomination's world-wide programme (Free Methodism has over 20 mission fields and an annual mission budget of $600,000, making it one of the top denominations for religious givings per capita), the Canadian church has produced some valuable leaders.

The Rev. K. L. Snider, a former principal of Lorne Park College, has just completed the M.Th. degree at Toronto's Knox College and leaves this fall for a teaching ministry in the church's degree college at Osaka, Japan. Rev. R. B. Warren's column is carried weekly in about 100 Canadian newspapers.

The American Wesleyan Methodist Church grew originally out of a separation from the Methodist Episcopal Church in the New England States, about 1843. The separation resulted from the arbitrary character of Episcopal government.

The Canadian Wesleyan society was organized at Winchester in Eastern Ontario in 1897. Actually the first withdrawals from the fellowship of the Methodist Church had begun in 1892 when a group of laymen, dissatisfied with Canadian Methodism as they found it, began holding "cottage prayer meetings." These devout persons deplored the disappearance of the old Methodist "class meetings," and like the early American Free Methodists wished to see more emphasis given to the Wesleyan teaching of holiness. After lengthy delay, a Dominion charter was obtained under the incorporated name of The Wesleyan Methodist Church of America in Canada. The Quebec Legislature had earlier granted a local charter.

Wesleyan Methodist Churches in Canada are located mostly in Eastern Ontario and north-western Quebec. The system of government is essentially republican. The present president is Rev. H. Kielty of Ottawa. Rev. A. J. Shea, the late father of Billy Graham's well-known soloist, George Beverly Shea, was a former president.

Fine fellowship exists today between the two Canadian Methodist bodies. Actually the two denominations in America have been studying union for some years but can't get it beyond the courtship stage. The main obstacle appears to be different forms of church governments. Publishing interests are of course a factor. And some in both divisions don't relish losing their name.

Both are in the evangelistic tradition with periodic "revivals." Both continue the pioneer practice of holding summer camp meetings, although canvas tabernacles have all but disappeared.

Both are members of the Canadian Holiness Federation, an affiliation that includes also Nazarene, Pilgrim Holiness, Salvation Army, Standard, United Missionary, Reformed Baptist and Holiness Movement churches. Early this year at Ottawa some of the leaders of some of

(*Continued on page* 24)

r. Sigsworth is a former school teacher at ee Methodist Lorne Park College.

DAILY BIBLE READINGS FREE

The Bible is a personal letter from God to everyone who reads it. Here we have not the passing opinions of men but a message from God Himself. This is the Book everyone should read daily.

Our leaflet "Daily Bible Readings 1958" is available in any quantity free of charge upon request.

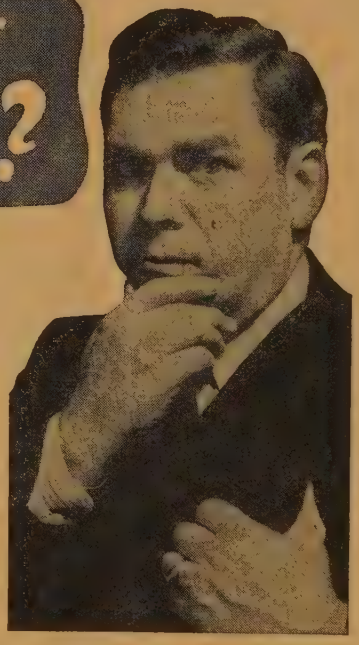
THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA

NATIONAL OFFICE 122 BLOOR ST. WEST TORONTO 5

WHEN YOU HAVE READ *THE OBSERVER* PASS YOUR COPY ON TO A FRIEND

Money-Saving Message for PROFESSIONAL RELIGIOUS WORKERS*

Why pay more for LIFE INSURANCE than you need to?



Ministers Life and Casualty Union...

. . . actually sells a $6,000 policy at the same price as the usual $5,000 policy!

***Professional Religious Workers** are entitled to a lower cost "preferred risk" policy. Included in this group are ministers, seminary students; religious education directors; Salvation Army, YMCA and YWCA workers; priests; rabbis and faculty members of church sponsored schools and colleges.

The savings are substantial. An individual can buy our insurance at $2 to $7 per thousand less, depending on his age and the type of policy.

New Double Protection Plan gives you *twice* as much insurance at only 25% to 35% added cost. As an example, at 35 years of age, a man pays only $55.43 the first year and $73.43 thereafter for a $5000 policy on the double protection plan. Think what $5000 would mean to the happiness and well-being of your family!

NEW MAJOR DISABILITY POLICY

Even if you have adequate life insurance—or short-term protection against accidents—you may not be covered against a long-time illness or accident. The MLCU Major Disability Policy covers this problem. Payments begin at the 4th month of disability and run as long as 10 years. *Inquire for details now.*

TELL YOUR FRIENDS! All ministers are also available to male and female religious education directors, priests, rabbis, Salvation Army and YMCA workers, faculty members of church sponsored colleges and schools.

THE MINISTERS LIFE AND CASUALTY UNION

30(B) Bloor Street W., Toronto 5, Ontario

Gentlemen: Please send information on *Double Protection Plan* ☐ Major Disability Policy ☐

Name.....

Address.....

.....

Date of Birth..... Denomination.....

SINCE 1900 MLC

SUSIE was nine on Christmas day. I have known her for more than a year when I met her going upstairs for her music lesson. She was as dirty as a miner. I wondered what her music teacher would think, so I asked her if she had fallen down. She said she had to rescue her brother from a fight on a vacant lot. Each week she came in the same condition, so I suppose she felt it her duty to restore peace and drive the bully away. Sometimes she came to my room and gave me a stick of candy wrapped in last week's hanky. She came from a good home and was a polite little child, strong and sturdy. Her smile through the grime on her face made her a princess in disguise. One day I washed her hands and face. Since that day she has stayed away from the battlefield. I can't pronounce her last name. It has six consonants and one vowel, so I call her Susie Q.

Before Christmas Susie took part in carol singing and collected some money, which she cheerfully gave to help others enjoy good things as she did. As you may guess she was not born in this country, but she is becoming a real Canadian girl. The badge which she wears on her dress was given for a year's attendance at Sunday School. Already she can repeat the Ten Commandments, the Twenty-Third Psalm and the Beatitudes. She knows a lot about Lewis Carroll, and is reading his Alice books. Sometimes she sheds a few tears while she reads *Heidi*. She sings in the junior choir at church, and not long ago she was given a part in the operetta "Snow White." She can play four pieces on the piano. All her teachers adore her. Lately she has become a Brownie. She used to tumble into bed without a bath or a prayer. Now she goes to bed clean and has her own

MUSIC MAKER'S PLEDGE

For girls and boys under 18

1. I will be loyal to my God, my parents, my teachers, and my friends.
2. I will learn to play or sing only the best music.
3. I will try to learn something new and useful each week.
4. I will do something helpful for someone else every day.
5. I may become very busy, but I will not complain of being tired.
6. I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.

er which includes her parents, her hers and sisters, her cat, and me too! she is quite sure that God comes right the room when she kneels beside her to say her evening prayer. I am very d of Susie.

his time we are printing the Music ers' pledge. I shall be very pleased to from any children or young people would like to join our Circle. I hope ur members will try to add a few more evements to their list of good deeds year. Suppose you read the four els through, and six other worth-while s. Learn to play ten new pieces on your favourite instrument, and sing ten new songs. Play for anyone who will listen to you. Take part in a music festival, or more than one. Try to make yourselves useful in Sunday School by teaching a class if you are old enough, or by playing the hymns when invited to do so. Take part in some vigorous games and share your victories and defeats with others. I hope you will still like your teachers who give you mountains of homework. Also, remember that your home is the centre of the world, where kind spirits make golden links in friendship's chain. Let me wish you all the Happiest New Year. ●

Former "British Weekly" editor comments on:

Britain's Low Salaries

'M probably too late to intervene in the controversy about money in the British Churches, but since you are right and Mr. White of Newmarket is wrong, ay I say a word? First, cost of living (Mr. White uses the word "standard" but at's not a useful word in this connection because the British "standard" is not lways lower than the Canadian and is often higher. The right word is cost!). It ay surprise Mr. White that the British cost of living is, in fact, considerably igher than the Canadian. Therefore, there is no real relation between Scottish tipends and Canadian.

Mr. White's statement about Church of England membership is really without eaning, for there is no such thing. It is "estimated" by the Archbishop of anterbury that there are 27,000,000 Anglicans in Britain. His statisticians "guess" bout 25,000,000 Anglicans. Is Mr. White saying that there are at least 6,000,000 nited Church people in Canada? In fact, of course, talk of "membership" in the hurch of England, given its special status and claims, has no meaning, so comarisons on giving between the Church of England and the United Church have o meaning.

Cost of living must be estimated on the man-hours taken to earn particular ecessary articles and it takes the British earner longer to earn the price of almost verything he buys.

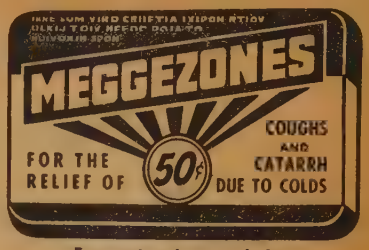
The plight of the ministers in the United Kingdom is far more serious than Ir. White suggests. I have had a good deal to do with the drive now being made y Congregational laymen to hike up the salaries of English Congregationalists; e paper I then edited was paying for the campaign. And the facts are that their laries—on the minimum—were £364 per annum until last July when they were ised to £400. People like Dr. Leslie Weatherhead and myself, who were scarcely oor and didn't need help, had to plead and argue for our brethren who lived below e poverty line. It isn't having an envelope system in Church that counts. It's hat the people put in the envelopes.

I gathered facts, circumstances, budgets from a complete cross-section of ritish ministers and Nathaniel Micklem wrote a series of articles based on this formation. These articles were later published as a pamphlet called "Feed My hepherds." The title is significant. The facts are humiliating. The Minister's -laws often have to clothe his children; manse parents often eat meat once a onth so that their children may eat it once a week. Increasingly, wives go out work to subsidize congregations that won't unite but "can't afford" to pay a an a living wage. Ministers in this large group can't get holidays, can't afford to y new clothes—but the only men in the whole lot who said they would try to event their sons from entering the ministry were Church of Scotland men—the st part of them all outside the Church of England. And ministers who didn't ed the money had to beg for those who did need it.

Mr. White might think that what I said about the cost of living supports his se. By no means, for the average income has leapt a couple of points ahead of e cost of living, except for people like ministers, whose incomes in relation to e cost of living are now lower than they were in *1938*.

eyburn, Sask. REV. SHAUN HERRON.

INVALUABLE for
COUGHS – COLDS – THROAT IRRITATIONS



Free vest-pocket sample from
Canadian Distributors:
MALTBY BROTHERS LIMITED — TORONTO 19

LePAGE
INDIVIDUAL
COMMUNION
CUP CO.

84 HALLAM ST.
TORONTO

WHITE ROSE
GASOLINES
are
The pick of them all!

CANADIAN OIL COMPANIES, LIMITED

THE DEPARTMENT OF REFORM INSTITUTIONS
PROVINCE OF ONTARIO

Offers a service of treatment and rehabilitation to offenders in institutions.

Professionally trained social workers are invited to apply for positions.

SALARY RANGE: $3600 — $4900
according to qualifications

Apply in writing only to:

THE DIRECTOR OF SOCIAL WORK
THE DEPARTMENT OF REFORM INSTITUTIONS
Parliament Buildings — Toronto 2, Ont.

YOUR SUPPORT of Our Advertisers in THE OBSERVER Would Be Appreciated.

SMITS & RAMSDALE STUDIOS
442 Sherbourne St., Toronto, WA. 4-1565

CHURCH PLATES

custom decorated, featuring an etching style picture of your church fired into the glaze of these beautiful gold edged lined plates. Just the thing to bring the remembrance of your church into the home. For special committees, projects or occasions they offer an ideal solution. Priced reasonably for resale.

Write today for particulars

CANADIAN ART CHINA
Box 261, Collingwood, Ont.

Book Reviews

Conducted by M. MACDONALD

Reflected Lights

By Frank Panabaker. (Toronto: Ryerson Press.) $5.00.

Reviewed by Harold Vaughan.

This is a homely book. The reflected lights which it contains are not only the recollections of Mr. Panabaker's youth, but also a reflection of the winsomeness of his personality and of his observances of nature.

Like all those who love the out-of-doors, Frank Panabaker is a careful and shrewd observer of nature. He describes it with a pen that is as facile as his painting. He writes well. To one who enjoys the out-of-doors and tries to be observant of nature's moods and studies the circumstances of the landscape, this is enjoyable reading. As a matter of fact, the reader who knows Mr. Panabaker only in his painting, will be moved to genuine admiration for his artistic competence in the matter of description. In some parts of the book the autobiographical details have not hesitated to recall and record the emotions and sentiments. But in others he has been satisfied to be much more the impressionist.

The illustrations are representative of the artist's painting, although one could have wished that all of them had been in colour rather than the black and whites, for, knowing both Mr. Panabaker and his pictures with some degree of intimacy, one feels that while the accuracy of his tone is indicated in the black and white reproductions, there is something so living and vivid about his pictures and particularly about his craftsmanship, that it would have been worth the additional trouble and expense to have had them all in colour.

This is the kind of volume you would give to an intimate friend, knowing that you have done him a favour and that he will really get a great deal of pleasure from reading it. Its lighter moments are done with a casual touch. Its serious moments are devoid of sentimentalism.

"The Fort on the Saskatchewan"

By Peter T. Ream. (Fort Saskatchewan, Alta., First United Church.) $2.95.

It is interesting that it should be a comparative newcomer to Canada who has written the history of Fort Saskatchewan, Alta. It is well written, too, the author having caught that particular atmosphere belonging to Canada in the early fur-trading and pioneering days. Rev. Peter T. Ream came to the United Church from the Methodist Church in England, was lay supply in northern Ontario, then went to Alberta, completing his theological studies at St. Stephen's. The minister of First United Church, Fort Saskatchewan, he has written this book to mark the 70th anniversary of the church in that community. Mr. Ream gives the setting and upon it places those events and the men and women who contributed so greatly to the life of the area at the turn of the century. Particularly mentioned are Rev. Alexander Forbes and his wonderful wife, Ag whose name is perpetuated in affec through the Agnes Forbes Lodge, home old ladies at Fort Saskatchewan. This b will have particular interest to those know the area and its people.

Man Eaters of India

By Jim Corbett. (Toronto: Ox University Press.) $4.95.

Colonel Jim Corbett's knowledge jungle craft in India was so skilled and experiences so exciting and enthra Oxford Press has brought out in one vol three of his most popular stories. T are "Man-Eaters of Kumaon"; "The M Eating Leopard of Rudraprayag" and " Temple Tiger and More Man-Eaters Kumaon." Colonel Corbett was the who helped recruit in the First and Sec World Wars, thousands of men from Kumaoen hills, led a labour corps in W War I, and trained British troops for ju warfare in Burma in World War II. moted to the rank of Lieut.-Colonel in he settled in Kenya where he died in at the age of 80. He had a remarkable for imitating beast noises and bird So skilfully did he do it he fooled the tiger. He was experienced in the ju but risked his life over and over agai rid the Indian people of the man-e that took such toll. He was a big g hunter with a purpose. He wrote in si straightforward style which added to pace of the narrative and emphasized almost unbelievable experiences.

A Traveller in Rome

By H. V. Morton. (Toronto: Rye Press.) $5.00.

Reviewed by Victor Fiddes.

This book provides a fund of histo and archaeological information which w doubtless prove of interest and help t traveller in Rome." The account of Vatican city and its organization interesting and instructive. There is recognition in the book, however, of heretical movements or of any mo currents of social and political thought action which make the city something o than a museum piece. The result is in this book, in spite of the encyclopa knowledge which the writer discloses, eternal city fails to come alive.

"The Wind in the Forest"

By Inglis Fletcher. (Toronto: Clelland and Stewart.) $4.50.

Reviewed by H. E. D. Ashford.

In this amazing book Inglis Flet records history and spins tales with a ha intermingling of fact and fiction. As reads the book he could be prompte reach for a history book to prove or prove the statements. One cannot re unresponsive to this story. The hist battle of Alamance comes alive from author's pen and the vacillating weak

e Chatterbox

NE of the happy privileges of a Book Editor is giving suggestions of books for gifts. It is a great satisfaction to be able to refer to a particular review appearing in columns and to know that the enquirer will find there a fair, unprejudiced evaluation will guide him in his choice. "We use THE OBSERVER lists always in choosing books" s a correspondent from Western Canada. So it is that we go into the New Year a warm heart and a resolution to make the book columns much better in 1958. . . Peter Gordon White in Devotions talks of the new Lenten booklet written by Edward Cragg of Toronto under the title *God and You*; and the Book Steward in Notes" announces the first in the new "Saddlebag" series Ryerson is publishing.

---

e mob and the futility of unorganized is superbly portrayed.

iss Fletcher writes objectively, an rican appraising the British with no idice. She resorts to no innuendo and s the story as an interested spectator vents and people. She unravels events with a deft touch relates people to .

reader might find some fault with the ayal of characters, especially the en in the story. With one or two otions she seems able to discover flaws e feminine characters in the book. Yet inevitably falls in love with Charity . She is undoubtedly the most flawless acter in the book, even if possessed suppressed human desires and passions. ability of the author to make the er despise Edmund Fanning and admire non Husbank is part of her obvious in trade.

he Wind in the Forest" is a fine book should be widely read. It is one of the orical Novels that can be read and ad and not lose its charm.

e In Christ

K. E. Skydsgaard. (Philadelphia: uhlenberg Press.) $4.00.

eviewed by A. R. Reynolds.

e sub-title of this book—"Protestants Catholics, Where they agree, Where differ"—indicates that it aims to do st the same job as our Church's *t's the Difference?*

is written by a Danish theologian of netion who belongs to the Evangelical eran tradition. He is a Professor in University of Copenhagen, a member e Faith and Order Working Committee he World Council of Churches, and rman of the Student Christian Move- in Denmark.

e translation appears to be an excel- one, for the style is vigorous and clear. *e In Christ* is an attempt not only to clear the differences and agree- s between Protestantism and Roman olicism, but also to provide a basis reconciliation. Dr. Skydsgaard is an enical theologian, and his work is a ough-going analysis of the divided ition of the Church which is never- ss one in Christ. "The principal con- " he writes, "for Roman Catholics and gelical Lutherans (and presumably all Protestants) today, strange as it sound, is not that they are divided, how they can live with one another in division, how they can say their 'yes' their essential unity in Christ, their non confession of Christ as Lord) and their 'no' (to each other because of the traditions and biases in which they disagree). . . At present I am convinced that the living Lord is more interested in how his church conducts the dispute that has arisen than in the causes of the controversy" (Pp. 18, 19. The words in parentheses are the reviewer's.)

From this point of view Dr. Skydsgaard proceeds to discuss the main differences and agreements between Protestantism and Roman Catholicism, much as it is done in *What's the Difference?*, but at greater length. These particular chapters are headed: Scripture and Tradition, The Church, Faith and Grace, Means of Grace and The Worship of the Church, The Saints and the Virgin Mary.

This is a fine book that deserves to be widely read. The only thing to be regretted about it is the price which, in spite of its "internal" excellence, and the superlative printing and binding job, is surely excessive for a 200 page book.

139 Sermon Outlines on The Old Testament

Edited by W. Robertson Nicoll. (Grand Rapids, Mich.: Baker Book House.) $2.95.

Reviewed by Victor Fiddes.

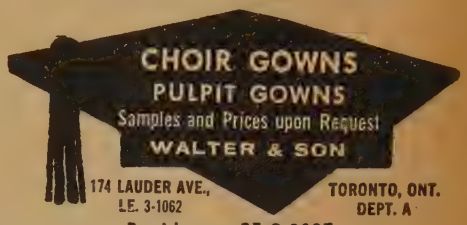
This book is a lithoprint of the 1887 edition which itself was a companion volume to Robertson Nicoll's *300 Sermon Outlines on the New Testament.* The fact that this book has been reprinted is itself a tribute to the homiletical gift of the old masters, men like A. B. Davidson, Joseph Parker, Morley Punshon, etc. The framework of many of these sermons, some of them almost one hundreds years old, has timeless worth. Some of them, however, provide an exegesis which Biblical criticism has rendered invalid.

Dr. Arnup has reviewed four boys' books:

"Sword of the Winds" by Nancy Faulkner (Toronto: Doubleday Canada, Ltd.) $3.50, is a delightful book. It offers just the right balance between imaginative fantasy, sober narrative and romantic history to make a sure fire hit with red-blooded boys. Its setting is in Cornwall in the year of the Armada, but the hero, a teen-age boy, draws his inspiration from "the days of old when knights were bold" and good King Arthur ruled the land. The illustrations are helpful and it has a traditionally happy ending.

"Olympic Horseman" by John Richard Young (Toronto: Ryerson Press) $3.25, is another in the series dealing with horses from Cross V Ranch. My granddaughter, who is in her first year at Oakwood Collegiate, swiped it off my table and, after reading it at gulp, came back to ask for it as a gift. She would then only have to acquire the others in order to possess the series! My judgment coincides with hers so far as I have gone. I intend to finish the book, but the Editor is in a great hurry. You will finish it, too, if you like young folk and horses.

"Son of Columbus" by Hans Bauman. (Toronto: Oxford University Press.) $2.50. Fernan, thirteen-year-old son of Columbus, ran away from the Spanish monastery



Coffee Urns

LARGE 72-CUP ELECTRIC URNS MAY NOW BE OBTAINED FREE FOR YOUR CHURCH KITCHEN.

Also available are the smaller 48-Cup Urns, strong Banquet Tables (to seat 10 persons) and Stainless Steel Table Service of 144 pieces.

Get in touch with your Local Rawleigh Dealer for full particulars or write us direct.

THE W. T. RAWLEIGH COMPANY LTD.
4005 Richelieu St. MONTREAL, QUE.
Gunnell & Henry Sts. WINNIPEG, MAN.

RESPONSIBILITY

St. Barthelemy Church, Montreal, P.Q.

When the Casavants first began building organs people led a simple life, but insisted on quality workmanship and sound financial responsibility. These assets enabled the Casavant firm to expand plant and equipment and buy choice materials in quantity for manufacturing needs.

Casavant Frères LIMITED
Designers and Builders of Organs and Church Furniture
ST. HYACINTHE, P. Q. CANADA

Advertising doesn't cost

– IT PAYS!

THE UNITED CHURCH
OBSERVER

STILL PAYS THE MOST FOR THE DOLLAR INVESTED

A sworn circulation of 191,372—in all 10 Provinces —guarantees a ready market for the alert advertiser

New
ADVERTISING RATES
EFFECTIVE FEBRUARY 1, 1958

DISPLAY ADVERTISING

Full page	$600.00
2 columns	415.00
½ page	317.00
1 column	219.00
½ column	111.00
¼ column	57.00
Agate Line	1.88

CLASSIFIED ADVERTISING

15 cents per word
Minimum charge $4.00
Four consecutive insertions ..... 15 per cent. discount
Box number ..... $1.25 per insertion
Display heading ..... First line $1.50
Each additional line 1.15
Classified Display .. $2.05 per agate line
Pulpit Vacancies, Birth and Death Notices at regular classified rates

COMPLETE RATE CARD
Available on Request

THE UNITED CHURCH OBSERVER
299 Queen St. W., Toronto 2 B, Ont.

where he was supposed to be at school and made his way to Seville, where his father was desperately striving to assemble ships and crews for a fourth voyage to the New World. Against his father's protest he signs on as cabin boy, taking with him Tahaka, a young American Indian whom Columbus had brought home on a former voyage. The two boys sign a solemn pact of friendship and constitute themselves the guardian angels of the great Admiral. Through violent storms, shipwreck and mutiny they watch over him and succeed in preserving his life at the risk of their own. Finally they are separated, Tahaka remaining in America and Fernan returning to Spain with his father. A good adventure story for boys from eight to eighty!

"Johnstown; The Day the Dam Broke" by Richard O'Connor. (Toronto: Longman's, Green & Co.) $4.50. The Johnstown flood occurred on May 31, 1889. When it was over 2,200 people were known to be dead and an additional 967 had disappeared. Its dramatic suddenness, the magnitude of the disaster, and the fact that an entire community was wiped out must all be taken together to account for the hold that catastrophe took upon the imagination and memory of the American people. The lasting nature of the impression it created is attested by the appearance of this b written nearly seventy years after event. The story is a thrilling one that grips after the lapse of more than generations.

Hana's New Home

By Lois Eddy McDonnell. (Toro Ryerson.) $3.00.

This is more than just an intere story; it has a lesson for boys and What Hana learned is important to yo sters everywhere. This little book will young readers to exciting Japan. E year-old Hana didn't want to leave Grandfather's home and move to the but she found something there that m her glad she went. Japan Mission S for Primary children.

Kenji

By Gertrude Jenness Rinden. (Toro Ryerson Press.) $3.00.

This book is also one connected with Japan Mission Study for this year. for children of Junior Mission Ba Explorers, Tyro. Kenji, an eleven-yea boy, the head of his little family of Mo and sister, lives in rural Japan. The s tells of his life,

(*Continued from page* 17)

LATER THAN YOU THINK

charming setting when beer belongs. In advertising some commodities like hair lotions and nourishing foods, pictures show "Before and After." Liquor ads dare not show the "After" which comes when more than a few drinks are taken. The public must be lulled to forget the crashed cars and maimed victims, the decent, kindly father turned ugly and moody, the reasonable man become maudlin and stupid, the promising career shattered, and the noisy, brawling drunks that stagger out of beer parlors and cocktail lounges when closing hour strikes.

There are still leaders of opinion in Canada who are alert and alarmed at present conditions, and even more at fu trends. Courageous editors and fai ministers try to arouse the torpid p conscience. Recently the Gordon Com sion issued a forecast of economic tr in the next twenty-five years. The re pictures years of expansion and enrichm of rising standard of living and incre population. But who will predict the p of alcohol in the life of Canada by 1 How much longer can these present tr continue, (1) more people drinking m (2) alcoholics being produced at a rate in excess of the growth of population, the steadily increasing power of the li interests to mould public opinion influence legislation for an ever-w market? ●

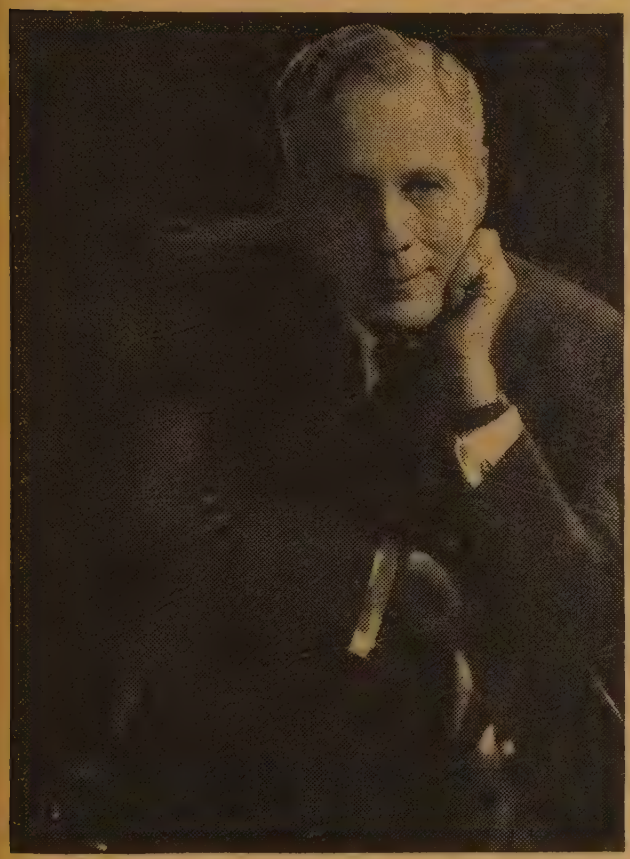
(*Continued from page* 19)

CONTINUING METHODISTS

these bodies unofficially discussed possibilities of merging. Denominations with American connections showed no disposition to break away and form a Canadian church. In mid-September the General Conference of the Holiness Movement Church (about 40 congregations) meeting in Winnipeg voted to pursue union with the Free Methodists. All laymen will yet have a chance to vote on the issue.

To a denomination the size of the United Church, Canadian Methodist statistics are not impressive. Free Methodists (counting even those in British Columbia) number less than 160 congregations with a membership approximating 3,800. Total reported monies raised in a recent year (including estimated value of parsonage rent) about $440,000. Wesleyans have 16 gregations with some 600 members, twice as many more adherents. Ye givings exceed $108,000.

Canada's continuing Methodists are aware they have no monopoly on salva They retain their identity believing have a special mission to perform: kee alive today and for tomorrow the pat of sound doctrine, true fervour, sim worship, and careful conduct which stituted early Methodism's blueprint f Christian world. They are proud of t origins—British, American and Cana They believe their influence as forces national righteousness is, and must cont to be, far in excess of actual nume strength. ●



Short note to a Certain Church Organist we've heard about

Dear Sir or Madam:

Please forgive our getting in touch with you so publicly, but it was the only way. We don't know who or where you are, nor which church you serve. What scanty information we do have indicated that for some time you've been hoping your church might install a new organ. Also that you've heard about the Hammond Church Organ and might welcome an opportunity to play it.

This is a cordial invitation to you to do exactly that . . . whenever you wish. We think you'll hear church tone as majestic and as reverent as you've always hoped it could be.

We're listing all our addresses so you'll know where to find us. Come in any time. Or write . . . we have an excellent brochure we'd like to send you.

Cordially,

Hammond Organ

THE T. EATON CO., LTD.
1150 Douglas St., Victoria, B. C.

GRINNELL BROS.
Northgate & Exmouth Sts., Sarnia, Ont.

GRINNELL BROS.
1430 Tecumseh Rd. E., Windsor, Ont.

HEINTZMAN & CO., LTD.
195 Yonge St., Toronto, Ont.

HEINTZMAN & CO., LTD.
King & John Sts., Hamilton, Ont.

HEINTZMAN & CO., LTD.
242 Dundas St., London, Ont.

HEINTZMAN & CO., LTD.
329 Eighth Ave., W., Calgary, Alberta

HEINTZMAN & CO., LTD.
1247 Laird St., Town of Mt. Royal, Montreal

HEINTZMAN & CO., LTD.
300 Ouellette Ave., Windsor, Ont.

HEINTZMAN & CO., LTD.
Victoria & Syndicate, Fort William, Ont.

HEINTZMAN & CO., LTD.
1859 Scarth Street, Regina, Sask.

HEINTZMAN & CO., LTD.
103—23rd St.E., Saskatoon, Sask.

HEINTZMAN & CO., LTD.
10139 Jasper Ave., Edmonton, Alberta

CHAS. HUTTON & SONS
222 Water Street, St. John, Newfoundland

J. W. KELLY PIANO CO., LTD.
Seymour & Georgia Sts., Vancouver, B.C.

LOANES MUSIC CENTRE
384 Bernard Ave., Kelowna, B.C.

J. J. H. McLEAN & CO., LTD.
Graham & Edmonton Sts., Winnipeg, Man.

PHINNEY'S, LTD.
456 Barrington St., Halifax, Nova Scotia

H. O. STUDIOS OF NEW WESTMINSTER
611A Columbia St., New Westminster, B.C.

H. O. STUDIOS OF OTTAWA
1337B Wellington St., Ottawa, Ontario

WILLIS & CO., LTD.
1373 Hart, Trois Rivieres, P.Q.

WILLIS & CO., LTD.
1430 St. Catherine St. W., Montreal, P.Q.

WILLIS & CO., LTD.
343 Mountain Rd., Moncton, New Brunswick

WILLIS & CO., LTD.
67 St. Jean St., Quebec, P.Q.

About People and Places

Religion at O.A.C.

A **Student Christian Mission** at Ontario Agricultural College, Guelph, Ont., during Religion and Life Week, January 12th-15th, had a United Church minister as leader. **Rev. N. B. McLeod,** St. John's Church, Victoria Harbour, Ont., was graduated from Trinity and Emmanuel Colleges, University of Toronto, took post graduate work at Columbia and taught at Union Theological Seminary. He is presently working on a Th.D. thesis. The Mission was under the supervision of the S.C.M. Committee at O.A.C.

Penfield Plugs Vellore

South East Asia's greatest medical need at the present time is for one or two teaching centres. Dr. Wilder Penfield, Director of Montreal Neurological Institute, who headed a team of Canadian doctors visiting India under the Colombo Plan, suggests the Christian Medical College at Vellore. "There is no better in India," he says. "It can do for that vast sub-continent what India, Pakistan and Ceylon most need in medical development."

While well and wisely organized and its present staff capable of leadership, to make Vellore a teaching centre would, of course, require a great deal of financial aid. From the beginning the College has been supported by churches and other organizations in Britain, the United States and Canada—the Overseas Board and the W.M.S. of the United Church contribute annually — but endowments and other help would be needed. The Rockefeller Foundation has just announced a gift of 1,600,000 rupees to Vellore to be used for research and to raise the salaries of doctors on the staff.

Established in 1918 by Dr. Ida Scudder, an American, Vellore was founded as a women's college. Reorganized it now admits 25 undergraduates, men and women, each year. Dr. Penfield hopes the number may soon be increased. It has already become the centre of neurological and neurosurgical consultations. Patients come from all over India for treatment.

As India is now in a period of evolution, crucial for her own and world history, Dr. Penfield feels that Christian thought can influence thinking at this time as never before. "These people have a heritage like ours," he states, "and an understanding of all English speaking peoples, which all the changing winds of political argument may disturb, but cannot soon destroy. And in this lies the great opportunity for Canadian, British and others who want to help."

The young English and Indian doctors at Vellore are doing excellent, constructive work. One of the most effective projects is the 12-bed hospital such as would serve an Indian village. Conditions are exactly as they would be found anywhere in rural India. This is of great practical value to the young medical students who treat patients here as well as in the larger hospital and learn how to use modern medical methods in primitive surroundings.

Mitts and Money

The children of **Asbury and West United Church School** decorated their Christmas tree with 229 pairs of mitts. It looked beautiful. Now the mitts are to go to Marion Pope, missionary in Seoul, fo little Korean children. They brought $60.00 to be sent to Africa to buy me supplies. Teachers and officers had str that it was much better to give at Chris time than to receive, and the children made a tremendous response. Rev. Go C. Hunter is the minister and Mr. Cla P. LeRoy, superintendent.

Newfoundland's Parish Chur

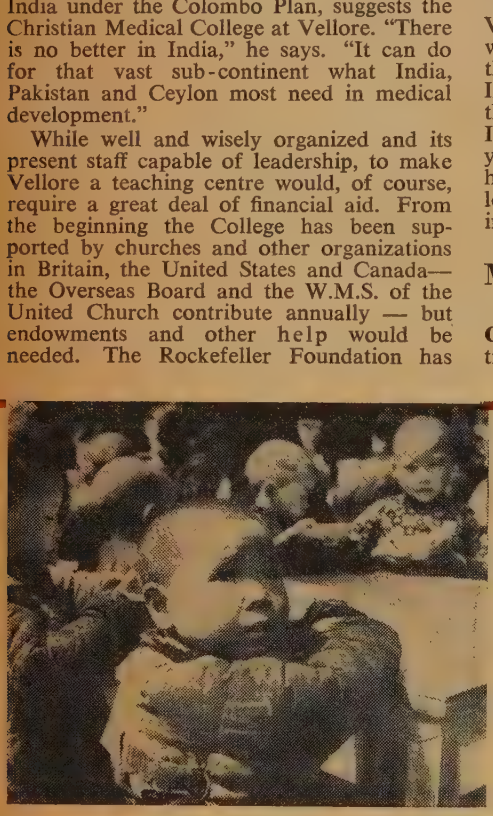
The newly appointed Lieutenant Gov of the Province of Newfoundland is **Honourable Campbell Leonard Macphe O.B.E.** As Mr. Macpherson is a memb Cochrane St. United Church, this will become the "parish" Church of Govern House, St. John's.

No Methodists

Mr. I. F. Stothers, St. Paul's U Church, Tisdale, Sask., is compiling a hi of the church to mark the opening new building. Material about early Pr terian ministers is available but there is information and no photographs of M odist ministers who served the charge i early years. These include Rev. F. J. I Rev. S. Thomas Baillie, Rev. J. M. chison, Rev. T. C. Hargreaves. Anyone to assist is asked to write Mr. Stothers.

Ring Out the Bells

There is a great ringing of bells days at **Trinity Church, Windsor, On** Nine boys under the direction of Mr. Horner think it fun and are practising and faithfully to take part in the op ceremonies of the new church now u construction. The idea of the bell ri



Three R's by Night Light

in Seoul, Ko

WHEN night comes in Seoul, Korea, a light flashes on over the gateway of Fellowship House in the Mission Compound.

Under it squat little tykes of seven and eight reading their alphabets. It's quieter, and there is better light than in their own crowded, candle-lit homes.

Nancy Cameron* sees them as she passes in and out. She knows them, too, for they come from the rows and rows of refugee huts stretching up the hill, and are eager to learn. So are the teen-agers from the medium class homes surrounding the compound, nearly every one of whom is a "rice-cooking child" living with a family as a virtual slave in return for room and board and a well-arranged marriage when the time comes. Classes for both these groups meet every night. They learn the three R's, plus health rules, Bible and history. Some day, perhaps, a broader programme may be possible. Just now it is important that they learn to read.

When the Mission was looking for more space, a large house next door came up for sale, and after a flurry of letters across the Pacific, it was bought and dedicated and called "Fellowship House." It's a half and half house; the chapel, library, committee room and two offices are in western style; a class room, club room and kitchen, Korean style. A large garage serves as a work and some day there will be a full scale craft and hobby roo

At first only the students used it, but one wonderful da doors were opened to the neighbourhood. The children, the agers, the adults all use it now. Nearly five hundred young p swarm over it all the time. In a year or two that could be do or tripled if staff and finances make it possible. Miss Cam comes home on furlough next year. Is there a Christian Educ specialist or a Social Worker to take her place?

There are so many dreams for the building. There is a well in the yard and women come morning and evening to water. "Some day," says Miss Cameron, "someone will sit o well-seat and speak to them of the water of life. Some day there is staff enough. And we will bring them in and teach to read and to keep household accounts, to plan good menu their families, to guard against illness, and to beautify their sh

"We have beggars at our door every day and wounded vet who are becoming a menace to the whole nation. Some someone will make time to talk to them, to help them re the purpose of their life, to teach them to do something by w they may gain livelihood and self-respect.

"At the side of the Hall is a pretty rock garden filled flowers for every season—dwarf trees and shrubs. At the mo it is the subject of speculation. Our refugee neighbours u hill appreciate the sight when they come to get water, and p need something beautiful to look at as much as they need fr ship to keep their souls from warping. But on the other the children of the area need a place to play, and there just room for ornamental trees and teeter-totters! Perhaps we work out a plan whereby we can keep a maximum of colour beauty with a maximum of space for volley ball and hop-sc

Miss Nancy Cameron, Vancouver, went to Korea in 1954 as a missionary of the Woman's Missionary Society.

from the minister, Rev. C. L. Lewis, sent to England for the 18 bells the use. It took some time for the order filled as there are only four foundries e world producing them. Mr. Horner to write the music as there is none ed for campanologists, as bell-ringers called.

se 60 Years

iends and members of Metropolitan ed Church, London, Ont., paid tribute **r. and Mrs. A. A. Langford,** 555 Water- St., London, on the occasion of their wedding anniversary by attending a tion held in their honour at the home r. W. Pelton Tew. Both have been very e in the work of The United Church of da over a long period of years.

sion Romance

ere is news from Lisbon. **Miss Marion l,** daughter of Rev. H. Allan Boyd, rthorne United Church, Toronto, and Boyd, was married to **Rev. Malcolm J. eigh,** minister of the Methodist Church, A. Both were in Portugal for language , both bound for Angola, Miss Boyd United Church W.M.S. missionary and McVeigh as an Agricultural missionary he Methodist Church, U.S.A. Following il wedding in Gibraltar in November, eligious ceremony took place Dec. 12th e Scotch Presbyterian Church, Lisbon, J. T. Tucker, D.D., assisting the min- The bride was attended by another ionary of the United Church, Miss Mary n, and a delayed sailing made it possible Miss Mary Clark to sing. Rev. Malcolm cVeigh and Mrs. McVeigh will leave for ola in March and be stationed near ange, a little to the north of the United rch Stations.

v C. E. Halls . . . in Jarvis, Ont.

esley Church, Jarvis, Ont., having pulled n the old building, has erected on the a new, efficient Christian Education Hall are for its youth. A five-year plan of cing the $35,000 cost, it is hoped will educed to three years. The service of cation was conducted by the minister, J. A. Logan, with the president of ilton Conference, Rev. Arthur Cragg, ching the sermon. Rev. Stewart East, a er minister, was present in the evening. ng Open House when the youth nizations acted as hosts, Rev. Clarence uson, field secretary of Christian Educa- for the area, emphasized the importance proper equipment in the Christian ation of youth.

and at Summerland, B.C.

ne of the senior pupils, Lilian Hankins, ed the door of the new $35,000 Chris- Education Building of **St. Andrew's rch, Summerland, B.C.** The service, ded by a congregation of over 200, in charge of the minister, Rev. C. O. mond. The Presbytery Convener of stian Education, Rev. Ernest Rands, the address, and the Chairman, Rev. Leitch, brought greetings. More than gh pledges were secured to meet the nditure.

mans Celebrate

r German Protestants, one of the most rtant services of the year is that held hristmas Eve. In **Howard Park United rch, Toronto,** a German congregation

New Books

THE LIFE, THE QUESTION AND THE ANSWER

By A. J. Ebbutt, Director of Theological Studies, Mount Allison University. "There is a life which confronts every man . . . it poses a question and the answering of it will not be denied." In a world of new knowledge the significance of the Life of Jesus must be reassessed. Paper $1.50; cloth $2.50

Introducing a Series—Saddlebag Books

Four titles presently planned – one now published.
A standard format, paper covered.

Now ready: *THIS I LEARNED* by E. A. Chester
88 pages $1.00

THE UNITED CHURCH PUBLISHING HOUSE, RETAIL DEPARTMENT
299 QUEEN STREET WEST, TORONTO 2-B, ONTARIO

ONTARIO LADIES' COLLEGE

WHITBY
ONTARIO

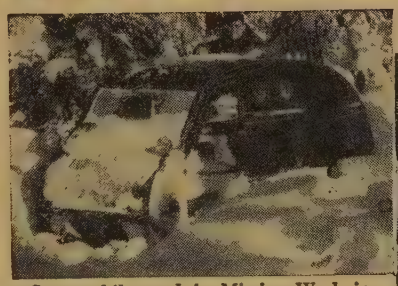
If your daughter is a girl of ability and promise, with a yearning for good educational advantages, Ontario Ladies' College meets your need. Its quiet suburban environment is coupled with easy accessibility to Toronto. All instruction is set within the framework of Christian truth. A new addition—a Chapel and three classrooms—was opened last year.

Classes range from Grade V to XIII, including Art and Home Economics. The Semester plan is followed in Grades IX-XII. Special courses in Music lead to the most advanced study. Two entrance scholarships ($450) each and a music scholarship ($625) are open to application by April 30th for the fall of 1958. For full information write

REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

WHEN RENEWING your subscription it is most important that you let us have your correct address

INVEST in the most vital enterprise in the world



Snowmobile used in Mission Work in Labrador

Our Mission in Africa

GIVE WHILE YOU LIVE

—and assure to yourself an ANNUITY for life

THERE IS NO HAPPIER WAY to invest money than to devote it to the work of your Church—to allow your capital to serve the Cause of Christ — the redemption and restoration of a needy world.

THROUGH THE UNITED CHURCH ANNUITY PLAN you can put your money to work while you live—and your Church will guarantee you an income for life, at a fixed rate of interest, according to your age.

Office of the Treasurer,
THE UNITED CHURCH OF CANADA,
299 Queen Street West, Toronto 2 B
Dear Sir—Please send me complete information about the Annuity Plan of the Church.

NAME .....

STREET ADDRESS .....

CITY .....

THIS COUPON will bring you full particulars

of about 500 was present at the service conducted by their minister, Rev. H. G. A. Rueger. Rev. George Service gave a brief message. Later the whole proceedings was broadcast over Station CKFH, Toronto. Mr. Rueger is not only minister of the Howard Park German congregation, but is also Immigration Chaplain for the United Church at Toronto.

Cremona Celebrates

Mrs. Mathieson, daughter of the late Rev. John McDougall, pioneer missionary in Alberta who turned the first sod of the little Cremona Church, was present to help celebrate its 20th birthday. The Sunday School at the Christmas season, as it has done for the past four years, secured from Mrs. McClain, House Mother, the names of the 30 children at the United Church Home, Bonnyville, Alta., and sent to each personal gifts.

Marmora Stirred

They've had a most effective preaching mission in **St. Andrew's Church,** Marmora, Ont. Resulting from the preaching of **Rev. William Thornloe** and the singing led by **Rev. Ian Fleming,** 13 to 15 people made their way to the front in either first or renewed consecration of their lives to the service of God. All felt the mission was singularly blessed. Key members on the charge have been stirred and gave testimony to the deepening of their faith. Rev. F. Ewart Madden is the minister.

For those who do not require the capacity of the larger GESTETNER models, this hand-operated Model 120 has no equal for low-priced efficiency. Operating is quick, clean and easy, and above all so economical that you owe it to yourself to find out how it can cut costs and increase profits—in YOUR business.

We invite you to write for SPECIMENS OF GESTETNER WORK applicable to your business

GESTETNER (CANADA) LIMITED
117 KING STREET WEST • TORONTO • CANADA
With Branches in all Principal Cities

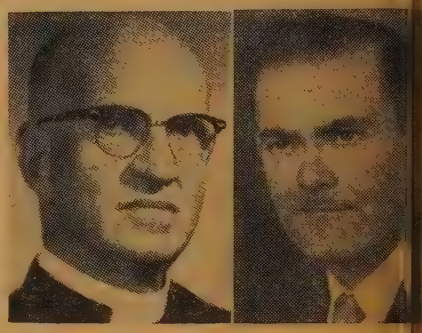
Overseas Journeys

The United Church of Canada wi represented at the Central Committee o World Council of Churches meetin Denmark this summer by the **Rev. H E. Long, D.D.,** Secretary of the Ge Council. He will take the place of the Rev. C. M. Nicholson, D.D., who is u to attend.

The Moderator, **Rt. Rev. J. S. Thor D.D.,** is representing The United Chur Canada at the meeting of the Ge Assembly of the Church of Scotland in and will go to Ireland for the meetin the Presbyterian General Assembly.

On the Air

The Rev. Bernard Ennals, Grace U Church, Brampton, Ont., will broadcast the Dominion network of the C.B.C Sunday, January 26th, 4.30-5.00 p.m., E



Fraser Ennals

The service of Glebe Road United CH Ottawa, will be televised over CBL. Sunday, Jan. 26th, at 11.00 a.m., wit minister, Rev. J. P. C. Fraser, conduc

* * * *

Word has been received of the dea Lanark, Ont., on Tuesday, December of **Mrs. David Cameron MacIntosh,** w the late Rev. David C. MacIntosh, Co gational minister in that place for 26 prior to Union. **Rev. J. A. Mowatt** di Montreal on Dec. 4th. Ordained in he served in North Honan from that until 1929. On return he served Mo (Hwaiking Shop), St. Andrew's East Pt. Fortune, Hudson Heights.

WORLD CHURCH NE

Four Into One

Four Lutheran bodies in the U.S studying plans for a merger into 3,000,000 member church. Meeting re they mapped out organizational stru and approved a doctrinal statement. groups are the 2,335,000 United Lut Church in America, the 557,000 Augu Lutheran Church, the 36,000 member nish Evangelical Lutheran Church an 22,000 member American Evangelical eran Church.

Quakers Call "Stop!"

A call to the U.S. to abandon the for military superiority and instead p "faith in the strength of freedom an power of righteousness" has been ma the American Friends Service Commit Quaker agency. To act on the six outlined was admitted to involve new but the statement said, "They are n great as those involved in continuin balance on the knife edge of terror."

The U.S. could (1) Cancel nuclear

ıs tests; (2) start disarmament by steps ve" can take; (3) share resources more lly; (4) consider the problems of men ore important than the promotion of liances; (5) strengthen the U.N. as an clusive and responsible agency; (6) seek ays to bring men together across iron and ımboo curtains.

Said the statement: "Peace is not made terror; nor security by might. Fear builds homes and panic plows no fields."

ATO Church Services

With President Eisenhower in attendance a special service in the pro-Cathedral hurch of the Holy Trinity, in Paris, and ith representatives of the NATO countries the pews, Mr. John Foster Dulles, merican Secretary of State, the American mbassador, Mr. W. Randolph Burgess, and e Canadian Ambassador to NATO, Mr. L. ana Wilgress, read the Scriptures. Dean urgiss Riddle preached.

Sunday School

Soft apple green upon the wall,
Sweet chintz bouquets of flowers tall
Across the windows, where the light
Comes dancing in, gay, fair, and bright.
Small, straight, brown chairs where children sit
Eagerly keen, their faces lit
To catch the wonder of the tale,
Where naught but love could e'er prevail;
Low, long, light tables—where are spread
In papers gay, the wonders read,
A blackboard in a corner leaned,
Where texts are chalked, and knowledge gleaned;
A tall piano, marked 'tis true,
Yet full of music's soothing due
When young high voices cleave the air
In praises simple, sweet and fair;
A teacher eager, earnest, mild,
The heroine of every child;
'Tis well to know the door is wide
To all, who, drifting on the tide
Of growing up, may know the balm
Of Sunday School, in Sunday calm.

—Anne Smyth

nemployed Laymen

"The only serious unemployment problem Protestantism today is the unemployed ıte of its laymen," Dr. Trueman B. Douglas ld lay leaders of the Congregational ıristian Churches and the Evangelistical eformed Churches, soon to be united.

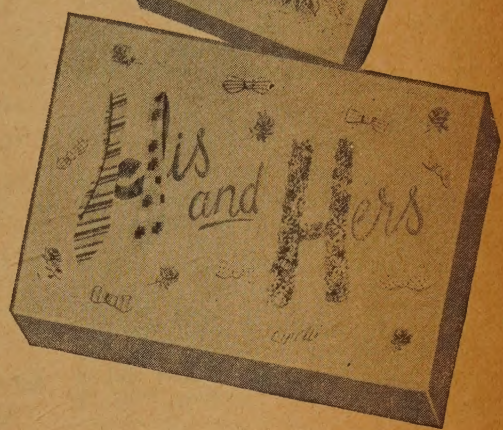
The recruiting, training and effective use responsible Christian laymen is a "far ore urgent task" today than the recruiting d training of ministers, Dr. Douglas ntended. The power of vast millions of urch members is the unrealized power of otestantism. If this were harnessed it ould release a tremendous spiritual force pable of producing the most far-reaching volution in the history of the Christian ovement. Dr. Douglas went on to say it ıst be maddening to able laymen when inisters give façile answers to difficult and tractable issues faced by the laity.

ıngle Minister, Moderator

The minister of six jungle chapels and o village churches within a 35 mile radius, v. Simon Mvonde Ntyam, was elected oderator of the new 83,000 member Presterian Church of Cameroon, at its first

FEATURE BOUQUET
A delightful variety of 14 all-occasion cards.

LONG AND LOVELY
21-card all-occasion assortment in the new slim look.



HIS AND HERS
Special assortment of 14 cards for ladies & gentlemen.

FRIENDLY WAY TO EARN EXTRA MONEY FOR YOURSELF OR YOUR CHURCH GROUP

- ★ All-Occasion Cards
- ★ Correspondence Notes
- ★ Stationery
- ★ Gift Wrapping Ensembles
- ★ Novelties

It's the season for all-occasion card assortments — and the selection is excellent. Again this year, many representatives will earn $100 or more from orders placed with neighbours and friends. With the liberal profit you receive there's no limit to the money you can earn.

Start now... mail coupon today. We will rush you our all-occasion catalogue, all particulars and samples on approval.

Convenient terms are extended to all organizations and church groups making it easy to finance their purchases.

FILL IN AND MAIL COUPON TODAY

MONARCH GREETING CARD CO. Jan. 15
Dept. UO, 47 East Ave. N., Hamilton, Ont.

Please send me your catalogue, all particulars and samples on approval.

Name.....

Address.....

.....

Name of Group.....
(If writing for an organization)

General Assembly in Elat. The church is made up of three Synods of the Presbyterian Church in the U.S.A. and its missions. Missionaries of the American Church will now come under the jurisdiction of the new church as fraternal workers.

Presbyterian Strategy

The Presbyterian Church in Australia had a **Strategy Committee** set up at the recent General Assembly to attempt to co-ordinate the work of the various departments and to see that money is available in order of priority. This special committee is to report next year with recommendations on the best means by which the church could work her over-all strategy, as well as the practical implications of that strategy on the total mission of the church and its available resources. The committee will also report on the principles and priorities by which the stewardship and promotion committee would be guided in recommendations to the Assembly on the allocation of money from the budget.

Close the Doors

The latest move of the South African Government against the churches is the order to close the Anglican College for African Nursery School teachers. In its 15 years, the training college has produced more than 100 teachers. Commenting on the order from the Native Affairs Department, Rev. G. Sidebotham said it was just another example of a policy which seeks to eliminate the influence of missions and to destroy what has been carefully built up over the years.

Change-Over

Top Lutheran officials elected by the church Synods in Hungary have been displaced by government-appointed successors. Mr. Janos Horvath, President of the State Office of Church Affairs, hinted at these changes during a meeting of sixty Lutheran pastors held in November. Then a Commission was named by the government to run Lutheran Church affairs, this to be headed by inexperienced Lajos Grenak, an official of the State Office. Bishop Lajos Veto, who resigned at the time of the revolution, is again in office, replacing Bishop Zoltan Turoczy, elected in January 1957 by the congregations and installed the following month.

Lesson from a Leaf

Looking from my window, on a February day,
I saw a leaf come hurtling, as if in merry play.
It crossed the lawn, then changed its mind,
And somersaulted back, as if a host behind
Were chasing down and it must shelter find.
It rested just where it had first begun,
No progress made, altho' it had some fun.
It rested, waiting till the next breeze came,
Then scurried off, to do once more the same.
It seemed to know no better, who's to blame?
Surely in life there's something more to know!
More than mere drifting, with all the winds that blow!
Be still, and think, and meditate, then say:
"Take Thou my hand, and lead me through the day,
And make me feel there is no other way."

—M. J. Barker

Graham to Australia

American Evangelist Billy Graham has accepted an invitation of Anglican, Methodist, Baptist and Presbyterian denominations to go to Australia to hold a Crusade early in 1959. Commenting on the invitation the Very Rev. Arthur Weston, Anglican Dean of Adelaide, said he was convinced that mass evangelism does stir up religious interest in some people. "In view of the appallingly large mass of Australians who are indifferent to religion and who are leading us into a frightful morass," he said, "I believe we must use special methods to put the Christian faith before them."

"Worldview" Launched

"A journal of ethics and foreign affairs a monthly magazine "Worldview" is to published by the Church Peace Union, Ne York, starting with this month's issue. will feature editorial comment, book review columns and special articles by politic analysts, correspondents and theologia here and abroad. The Church Peace Unio a Carnegie-endowed organization, sponso an educational programme on Internation relations and peace problems primar through the churches and their agencies.

Thanks to Canada

From Karachi, Pakistan, a letter of than has come to The United Church of Cana for a gift of $5,154 sent by the Overse Relief Committee for flood relief in W Pakistan. The money is being used purchase medicines, blankets and buildi materials to help homeless rebuild shel for the winter months. The floods cover 5,000 square miles and left 600,000 peop homeless.

Baptist Heads Council

To serve a three-year term, Rev. Edw T. Dahlberg, pastor of Delmar Bapt Church, St. Louis, Mo., was elected Preside of the National Council of the Churches Christ in the U.S.A. in succession to I Eugene Carson Blake. A former Preside for two terms of the American Baptist Co vention, Dr. Dahlberg also has been a k figure in the development of the Wo Council of Churches.

Publishing House Notes

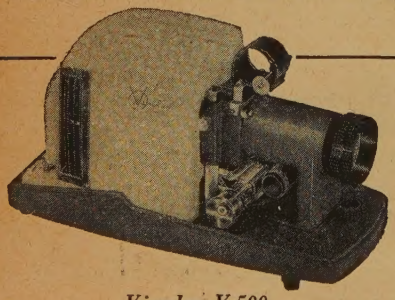
Saddlebag Books

WE are introducing a group of n paper-backs to be known as "Sadd bag Books," reminiscent of pioneer d when preachers and teachers rode hor back and carried their books with the sometimes reading as they rode. They be brief authoritative interpretations present-day problems with a fine religi emphasis.

The first of these books, which will for $1.00 each, is a human interest acco of a minister's experiences, which h mattered most to him after forty years. is entitled *This I Have Learned* and written by Rev. E. A. Chester of Aldersh Ontario. Both young and older people enjoy this record of a sincere Christia life and thought.

Other titles to be published shortly a *In the Last Analysis,* Alex. E. Kerr. *Protestant Faith and Life,* Edward Crag *Mystery and Meaning in the Christian Faith,* Hugh T. Kerr.

The Book Steward



Viewlex V-500

The New

Viewlex V-500

Tomorrow's Features Today:

Automatic take-up reel—Built-in optical enlarging pointer (emphasizes by enlarging the area you want even larger than the projected image)—New type ventilation through improved fan mounting. Many other features, too.

This model does not replace the standard 25CL, but is an extra. Net, delivered $105.50 on certificates.

Write for Folder

RYERSON FILM SERVICE

THE UNITED CHURCH PUBLISHING HOUSE

299 QUEEN STREET WEST, TORONTO 2-B, CANADA

PERSONAL SERVICE DEPARTMENT

CLASSIFIED ADVERTISING

15c. per word, min. charge $3.00. 4 or more secutive insertions, 15% discount. Box No., 25 per insertion. Display heading: 1st line $1.00, h additional line 75c. Classified Display, $1.55 agate line. Pulpit Vacancies, Birth and Death tices at regular classified rates.

Copy must be in 3 weeks before date of issue

THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

MARRIAGES

HOFFMAN—WILSON—On November 4th in James, Montreal, Rev. Nettie I. J. Wilson and John C. Hoffman, by the Rev. Norman Rawson, nald Wilson and Dr. Herb. Ashford.

HELP WANTED

URGENT!

N ever expanding United Church in the frontier city of Saskatchewan requires an active worker assist the minister. Any lay worker or deaconess erested please apply, stating qualifications and ary expected. (Experience not necessarily a alification.) J. A. Dyer, Clerk of Session, 520 W., Swift Current, Sask.

DEACONESS for Mt. Hamilton United Church's growing programme! Apply H. H. Lowden, Westminster Ave., S.S. 1, Hamilton, Ont.

FATHER and teen-age son need capable housekeeper. Will provide good home and board in hange for light housekeeping duties. Located in all city in Eastern Ontario. Must be able to take rge of the home as the father travels a lot. uiries invited. Write Box 64, THE UNITED URCH OBSERVER.

RETIRED OR RETIRING MINISTER

RINITY United Church, Ingersoll, Ontario, requires the services of a retired minister to ve as "Visiting Minister." Correspondence should directed to S. S. Bland, M.D., King St. West, ersoll, Ontario.

NURSES WANTED

REGISTERED and practical nurses are required at a hospital operated by the Board of Home ssions. Basic salary rates $235.00 and $180.00 pectively, with holiday pay, increments and travel owances after one year. This is a need of the urch and an opportunity to render Christian vice. Apply Dr. J. E. Whiting, Wrinch Memorial spital, Hazelton, B.C.

PULPIT VACANCIES

RVA, Ontario, three-point charge, vacant July. Five miles from London, near University and ellent new schools. Oil heated, four bedroom nse. Suitable salary for minister willing to accept llenge of growing community. Write Chairman Pastoral Relations Committee, M. MacKinnon, de Park, Ontario.

ASTLETON Charge, United Church in the Cobourg Presbytery, compact three-point rge, modern manse, vacant June 30th, 1958. erested ministers are invited to contact Lorne rling, Recording Steward, Morganston, Ont.

RACE United Church, Hamilton, Ontario, vacant January 1, 1958. One point charge. Interested nisters please write Mr. Charles Connor, 485 harine St. N., Hamilton, Ont.

ETCALFE - EDWARDS Pastorate, 16 miles south of Ottawa, requires a minister on uary 1st, 1958. First vacancy in over seven rs. Excellent school facilities. S. A. Hicks, cording Steward, Box 52, Metcalfe, Ont.

ULPIT at Plymouth United Church, Sherbrooke, now vacant. Minister required by end of ference year or earlier if possible. Interested nisters please write to F. J. Sangster, Box 906, erbrooke, Que.

SCO Memorial United Church, Coaticook, Que., now vacant—one-point charge. Ministers, active etired, contact Stanley Cromwell, Coaticook, Que.

HE Belmont - Nilestown two-point charge in Middlesex Presbytery becomes vacant June h, 1958, (due to minister retiring). Interested nisters please write Clarence Cornish, Recording ward, Belmont, Ontario.

HE Miami-Rosebank two-point Pastoral Charge, Carman Presbytery, is now vacant. Interested nisters please contact George Congdon, Miami, nitoba.

WESTMORELAND United Church, Toronto, vacant June 30th, 1958. Interested ministers invited to contact Miss Irene Wrigglesworth, Westmoreland Avenue, Toronto, Secretary of toral Relations Committee.

5. CHOIR PERSONNEL

ORGANIST - CHOIRLEADER wanted for St. John's Presbyterian Church, Medicine Hat, Alberta. Duties to commence after June 30th, 1958. Two-manual Casavant Organ rebuilt 1957. Opportunity for teacher of organ, piano, voice, etc. Facilities supplied. Salary $1,500.00 per annum. Applications, giving testimonials, experience, qualifications, should be sent to Church Office, St. John's Presbyterian Church, Medicine Hat.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co., Box 192, Port Colborne, Ont.

FOR SALE—Fir Pews—mahogany finish, straight design, seat about 300. Also 100 chairs. Any reasonable offer. St. James United Church, St. James, Manitoba.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave Street, Winnipeg.

8. ORGANS, MUSICAL INSTRUMENTS

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel. 86 Haddington Ave., Toronto 12. T.F.

8A. STAMPS

QUALITY instead of quantity packet including Algeria, Egypt, Greece, Malta, Nigeria, etc. 25c. with approvals. WORLDWIDE, 31C Rowe, Oshawa, Ont.

8B. BOOKS

"EAST LYNNE" by Mrs. Henry Wood, $1.50. Send for free large Book list. Old Favorites Bookshop, 36 Yonge, Toronto.

"MANY ROADS — MANY MANSIONS"

FLORENCE BAXTER tells of Divine Healing after eleven years of invalidism. Price $4.50—Akashic Publications, Box 309, Sta. F., Toronto.

"HAVE They Turned Their Back to the Bible?", a 64-page examination chiefly of social credit religion by I. V. Macklin, B.A., Vic. 1910. Can be had from Box 1076, Grande Prairie, Alta., for 25c.

9. ARTICLES FOR SALE

CHILDREN'S HOSPITAL BEDS

CHILDREN'S iron beds and springs, including large children's beds, gatch beds, standard and small sizes. Suitable for Nursery, Infirmary or Hospital. Write or telephone J. Ashdown, Purchasing Department, The Hospital for Sick Children, Toronto.

CURVED oak seats in good condition to seat 200 persons, also Minshall Electric Organ in good condition. Apply Box 548, Maple Creek, Sask.

EIGHTEEN unused copies of Mendelssohn's "Elijah." For particulars write Mrs. Ardienne Esford, 675 Alfred Street, Kingston, Ontario.

QUILTING PATCHES. Large Blocks. Print, silk, flannelette, or quilted patterned cotton. 3 lbs. $1.00. C.O.D. postage extra. Publex Sales, 1445 Gerrard East, Toronto.

SEND $5.00 — RECEIVE $6.85 VALUE 50 sheets 8½ x 11 Carbon Paper $1.50; Typewriter Ribbon 85c.; clipless Paper Fastener $4.50. Carbon Paper Specialists, 37 Cortland Avenue, Toronto 12.

STACKING and Folding Chairs—Tables. H. H. Freeman & Co., 163 Times Road, Toronto.

9A. CARPET BALLS

THE Carpet Ball Game is a promoter of Sportsmanship, Sociability and Friendships within Churches and Fraternal Sociabilities. Requirements available from A. A. Langford Bowls Co., London, Ontario.

10. ARTICLES WANTED

WANTED—Copy of "Forms of Service" 1926, in good repair. Please contact L. H. Sanders, Fort Frances, Ontario.

15 USED Gowns for small church choir group. Could pay nominal fee and postage. Could also use music or anthem material. Castlegar United Church, Castlegar, B.C.

12. GUEST HOMES

"COUNTRY ACRES" offers accommodation for older people in good health—$100.00 monthly. Marion Atkins, Armitage — phone Newmarket TW 5-4385.

13. REST HOMES

LOVING care for the senior members of your family. Loch Sloy Rest Home, Winona, Ont.

24. PERSONAL

ARE YOU DEAF?

MANY types of deafness and head noises have been helped by Leonard's Invisible Ear Drums. Send $10.00 for complete kit, or ask for free information. A. O. Leonard Company, Dept. F, Box 306, Station F., Toronto 5.

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

Dates to Remember

Over the N.B.C. network, January 23rd, at 10.00 p.m., "M.D. International," a "beautiful and sensitive presentation of the contribution of American —mostly Protestant—doctors and nurses in Korea, Hong Kong, North Borneo, Rangoon, Nepal, Beirut, Ethiopia and Vellore, India." (United Church supports last named hospital.)

Nothing is more important than health. Support the Canadian Health League during National Health Week, February 2 - 8.

Prompt Renewal of Your

SUBSCRIPTION

INSURES UNINTERRUPTED SERVICE

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. · · TORONTO

FUNERAL DIRECTORS

Turner & Porter
LIMITED
Funeral home and chapel
436 Roncesvalles
"Four generations of service"

PAINFUL TRUSSES ABOLISHED

SEND FOR FREE BOOKLET AND DETAILS OF FREE TRIAL OFFER

Wonderful New Support. Endorsed by the Medical Profession.

A British appliance for relief from Rupture. Not an old-fashioned Truss, but a washable appliance with an inflated air-cushion pad that no matter how heavy your work—will hold your rupture firmly and comfortably. You'll hardly know you're wearing it. Many doctors wear a Beasley.

Write **BEASLEY'S CANADA, LTD. - Dept. 6-A, 60 FRONT ST. WEST, TORONTO**

A Generous Offer From THE AMERICAN GEOGRAPHICAL SOCIETY

This Exciting "Guided Tour" Through ITALY

Plus GIANT FULL-COLOR WALL MAP OF THE WORLD

Yours FOR ONLY 10¢

A $3.00 VALUE

To Introduce You and Your Children to A Wonderful New Way to Learn About...

Our Fascinating World

Your Children Will be Greatly Enriched By This New Educational Hobby The Entire Family Can Share

Here's What You Get for Only A DIME:

(Total Value $3.00)

1. 25 breathtaking FULL-COLOR prints of Italy's most fascinating sights.
2. The authoritative album on Italy in which to mount your pictures, plus informative text on Italy's history, customs, arts, legends, famous landmarks, natural wonders, geography, etc.
3. A giant MAP OF THE WORLD, in beautiful full color, prepared especially by leading geographical experts for this program. Opens up to 3½ feet wide! A magnificent wall decoration, invaluable guide for students or armchair explorers. Retail value $2.00.

In addition, if you decide to continue, you will receive as a *free* bonus, a beautiful green-and-copper colored album case (pictured above) large enough to hold a number of albums.

Yes, all this (total value $3.00) is yours for ONLY ONE DIME to introduce you to the Around the World Program.

YES, TAKE THIS exciting "guided tour" of ITALY —*plus* a giant, full-color World Map—a $3 value for only 10¢ in this generous introductory offer!

We make this offer to demonstrate an exciting way for young and old to learn about the many lands and peoples of our wonderful world. This revolutionary new program in home education, sponsored by THE AMERICAN GEOGRAPHICAL SOCIETY, is like a "guided tour" around the world.

How Your Family "Visits" a Different Land Each Month

Each month you receive a set of full-color photographs *and* an informative, illustrated guidebook album with spaces for mounting the color prints. By means of these prints and albums, you and your family "visit" a different country every month. You explore the country's famous landmarks and natural wonders. You go sight-seeing in the strange cities. In quaint little villages you stop to observe native costumes, customs, and crafts. An expert on the region spins stories of the great battles, the national heroes, the ancient legends. You pore over maps showing the principal cities, rivers, mountains. You actually learn MORE about these foreign lands than many tourists do!

Helps Children in School!

Here is an educational hobby for the whole family. It will give children a tremendous advantage not only in school but in life, as they grow up in a world where other countries are only hours away by air. And Mom and Dad will find this an enjoyable way of planning trips — or re-living them.

EGYPT — Arabs in prayer turning toward Mecca before the Great Sphinx, which guards the entrance to the Nile Valley.

(above) ITALY — home of the famous, much-visited Leaning Tower of Pisa, where the astronomer Galileo is said to have tested the speed of falling objects.

SIAM — Famous image of Buddha, festooned with golden ornaments and jewels, stands in magnificent temple at Bangkok.

Mail Coupon With Only Ten Cents

To acquaint yourself with this new project, accept the offer described above. No obligation—but if you *are* delighted with your trial package and *do* wish to continue you pay only $1 for each monthly "tour" thereafter. And you may cancel at any time. Mail coupon now!—

AMERICAN GEOGRAPHICAL SOCIETY'S Around The World Program, Dept. UC-1, 105 Bond St., Toronto 2.

AMERICAN GEOGRAPHICAL SOCIETY'S
Around the World Program
Dept. UC-1, 105 Bond St., Toronto 2

I enclose ten cents. Please send me at once my introductory package consisting of (1) the informative "guidebook album" on ITALY, (2) 25 beautiful full-color reproductions to mount in the album, and (3) the giant 3½ ft. wide full-color Map of the World.

I understand you plan to issue a new "Around the World" guidebook album complete with a set of color-prints each month for only $1 plus shipping. After examining my introductory package, I'll notify you if I do not wish to continue. I am not obligated to take any minimum number of albums and I am free to resign at any time.

Name.....
(PLEASE PRINT)

Address.....

City ..... Province.....
(Offer Good in Canada and U.S.A. only)